

THE  
CHRISTIAN OBSERVER.

N<sup>o</sup>. 115.]

JULY, 1811.

[N<sup>o</sup>. 7. VOL. X.

RELIGIOUS COMMUNICATIONS.

QUOTATIONS FROM THE OLD TESTAMENT IN THE NEW, COLLATED WITH THE SEPTUAGINT.

(Concluded from p. 241.)

1 Peter.

ii. 3. **T**HIS is rather a reference to Psalm xxxiv. 8, than a quotation: yet it seems evident that the Apostle had in mind the words of the Psalmist, and even those of the Septuagint. Εγενατθε οτι χριστος ὁ Κυριος (1 Pet.); γενοντο και ιδετε οτι χριστος ὁ Κυριος (Sept.) The Septuagint accords to the Hebrew.

—. 6. (See on Rom. ix. 33.) A great part of the passage seems to be taken from the Septuagint (Is. xxviii. 16), yet with some variations. Εἰν τιθητε εν Σιων (1 Pet.); Ιδου εγω επιβαλλω εις τας θεμελιας Σιων (Sept.); λίθοις αποστολισμον, επιλεκτον, εντιμον (1 Pet.); λίθον πολυτελην, επιλεκτον, αποστολισμον, εντιμον, εις τας θεμελιας αυτης (Sept.) Each gives the general meaning of the Hebrew, but not an exact translation.

—. 7. (See on Matt. xxi. 42.)

—. 9. Βασιλεων ιερατευμα, εθνος ἀγιον (1 Pet.); Εγενεθε μοι βασιλεων ιερατευμα, και εθνος ἀγιον (Sept. Ex. xix. 6.); “A kingdom of priests,” &c. (Trans. of Heb.). Λαος εις περιποιησιν (1 Pet.); Εις περιποιησιν (Sept. Mal. iii.) “My jewels;” Segullah, “My special treasure.”

—. 22. Οσ αιματικων ευκ εποιησεν, ουδε ευρεθη δολος εν τω σωματι αυτου (Sept. Is. liii. 9), Ανομιαν ουκ εποιησεν, ουδε δουλον εν τω σωματι αυτου. The Septuagint is the more literal translation.

—. 24. Ου τω μωλωπι αυτου ιαθητε (Sept. Is. liii. 5), Τω μωλωπι αυτου  
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ημεις ιαθημεν: “And by his stripes healing to us” (literal from the Hebrew.) The Apostle, in applying it, uses the second person, not the first.

iii. 10—12. The Septuagint translates the Hebrew throughout in the second person singular; but the Apostle, in quoting it, uses the third person singular, “Let him,” &c. This is the only variation which need be noted. The Septuagint is an exact translation of the Hebrew (Ps. xxxiv. 12—16.)

—. 14, 15. Τον δε φοβον αυτων μη φοβηθητε, μηδε ταραχθητε. Κυριον δε τον Θεον αγιασατε—(Sept. Is. viii. 12), Τον δε φοβον αυτου ον μη φοβηθητε, 8δε μη ταραχθητε. Κυριον αυτον αγιασατε. Either rendering gives the meaning of the Hebrew. Αυτων (1 Pet.) seems to give the sense better than the singular αυτου (Sept.); but the Hebrew will admit of either. The Hebrew is, JEHOVAH Sabaoth. The next verse of the Septuagint differs materially from the Hebrew.

iv. 8. This is a translation from the Hebrew, and widely different from the Septuagint (Prov. x. 12.) “All sins,” is translated, “The multitude of sins.” (See on James v. 20.) “Friendship hideth all who are not contentious.” (Sept.)

—. 18. Almost verbatim from the Septuagint (Prov. xi. 31.) “Behold, the righteous shall be recompensed in the earth; much more the wicked and the sinner.” (Trans. of Hebrew.)

Revelation.

i. 11. Ο πρωτος και ὁ επιχατος. (See also Rev. i. 17; ii. 8.)—Sept. Is. xli. 4, πρωτος, και εις τα ερχομενα. εγω ειμι—Is. xlii. 6, Εγω πρωτος, και

εγώ μετα ταῦτα—*Is.* xlvi. 12, Πρωτος, καὶ εγώ εἰμι εἰς τὸν αἰώνα. In all these places the Hebrew is, “The first and the last,” which, no doubt, the Apostle quoted, or literally translated.

ii. 23. The Apostle evidently refers to *Jer.* xvii. 10; but his words are neither a quotation from the Septuagint, nor a translation of the Hebrew. They, however, give the exact meaning of the passage as spoken by Jesus Christ, though originally introduced by, “Thus saith JEHOVAH.”

—. 27. This is nearly a quotation of the Septuagint (*Ps.* ii. 9); the person being changed from the second to the third. The Septuagint exactly translates the Hebrew.

iii. 7. Την κλειδα του Δαειδ, ο ανοιγων, και ουδεις κλειει, και κλειει, και ουδεις ανοιγει—*Sept.* *Is.* xxii. 22, Την κλειδα οικου Δαειδ, επι τω αιρω αυτου, και ανοιξει και ον εσαι ο αποκλειων, και κλεισει και ουκ εσαι ο ανοιγων. The Septuagint is a literal translation; but the Apostle merely gives the general meaning.

vi. 16. Και λεγουσι τοις ορεσι, και ταις πτεραις, Περσετε εις ημας και καλυψατε ημας—*Sept.* *Hos.* x. 8, Και ερευνητι τοις ορεσι, Καλυψατε ημας, και τοις βουνοις, Περσατε εφ ημας. The Septuagint is a more exact translation of the Hebrew than the quotation here made. (See *Luke* xxiii. 30.)

vii. 16. Ου πεινασουσιν ετι, ουδε διψησουσιν ετι, ουδε μη πεση επ’ αυτους ο ηλιος, ουδε παν καινη—*Sept.* *Is.* xlix. 10, Ου πεινασουσιν, γδε διψησουσιν, ουδε παταξει αυτους ο καινων, ουδε ο ηλιος. The order of the words of the Septuagint accords to the Hebrew: in other respects, the translation of each equally accords to the Hebrew.

xii. 12. This is a reference to *Ps.* xcvi. 11, and *Is.* xlix. 13; but it cannot be called a quotation.

xiii. 5. Στομα λαλουν μεγαλα (from *Sept.* *Dan.* vii. 8.)

xiv. 8. Επεσεν, επεσε Βαευλων (*Rev.* xviii. 2, *the same*)—*Sept.* *Is.* xxi. 8,

πεπτωκε, πεπτωκε Βαευλων. The Hebrew is equally well translated by both; but the quotation is not from the Septuagint.

xviii. 4. This verse refers to several passages in Isaiah and Jeremiah, but it cannot be called a quotation. It comes nearest to *Jer.* li. 6, but is neither a quotation of the Septuagint, nor a translation of the Hebrew.

—. 7, 8. The same may be said of these verses, as compared with *Is.* xlvi. 8, 9.

xix. 3. The clause, “Her smoke,” &c. is an exact translation of the Hebrew *Is.* xxxiv. 10; but whether intended as a quotation or not, is not clear.

—. 15. (See on ii. 27.)

xxii. 13. (See on i. 8, 11.)

The references to the Old Testament, in this book, are numerous; but few of them can be called quotations. Dr. Randolph makes only one in the whole book (ii. 27.)

#### Concluding observations.

1. It must be evident to every one who carefully and impartially examines the quotations in the New Testament from the Old, that the number of those which *undeniably* accord to the Septuagint, where that translation *materially* differs from the Hebrew, is exceedingly small; so small, as scarcely to bear any proportion to the whole number, amounting to much above two hundred. Dr. Randolph states that there are six, but I can only find five (*Matt.* xv. 8, 9; *Acts* ii. 25; vii. 42, 43; *Rom.* x. 18; *James* iv. 6); I mean of those which he has pointed out: for there are some others, in which he supposes the Hebrew text to be corrupted, of which he adduces eight; but I cannot find so many.

2. A large proportion of the quotations are so consonant in meaning to the Hebrew, though the words of the Septuagint are used with some variations, that it is not easy to say, whether the sacred writers intended

to quote the Septuagint, or to translate the Hebrew: but being conversant in the Septuagint, the words of that version occurred to them in translating.

3. There are, however, a considerable number which immaterially differ from the Hebrew, and are evidently taken from the Septuagint.

4. But there are, likewise, several instances of an evidently *intentional* renouncing of the Septuagint translation, in order to adhere to the Hebrew; when the Septuagint so materially differs from the Hebrew, as to render the passage unsuitable to the purpose of the sacred writer in producing the quotation, or when it was palpably erroneous. Dr. Randolph states the number of these instances to be thirteen.

5. Many quotations contain words found in the Septuagint, and yet vary from it in other parts, agreeing with the Hebrew; yet in some respects they vary also from the Hebrew. This seems to indicate that the sacred writers did not act with that exact conformity to a preconceived plan which modern learned men suppose.

6. It is also manifest, that in the epistles, addressed in general to churches, consisting of converted Hellenists, or Gentiles, the quotations are uniformly made from the Septuagint, or with express reference to it, *except* where some important reason induced the sacred writer to deviate from it. For, as it appears to me, the Septuagint was the only version of the Scriptures generally known in the churches, the members of which were mostly strangers to the Hebrew. Every material deviation from it, by preferring the Hebrew in the epistles, is, on this very account, proportionably a stronger proof that the writer did not intend to sanction the translation in opposition to the original.

7. When any quotation decidedly accords to the Septuagint, and varies from the Hebrew, it should be considered whether the variation materially alters the general meaning, and

whether it interferes with its suitability to the special purpose for which it is adduced. Where neither of these is the case, it may be inquired, whether, as the Septuagint alone was familiar to the readers of the epistles, and no harm would arise from the deviation, the sacred writer might not see good to take the passage as he found it. Thus the evangelists, Matthew and Luke, are generally supposed to have extracted the genealogies of the Messiah from the public records, though, in some respects, defective.

This, if admitted, will reduce the deviations of quotations from the Hebrew text in the New Testament to a very small number: and there will be seldom need to have recourse to the *strong measure* of charging a material corruption on the Hebrew text: I say *seldom*, for they who would maintain that no such corruptions exist, seem to take an untenable ground. If, however, the quotations in the New Testament are to be regarded as the *criteria*; a candid and careful examination of them must induce the conviction, that no ancient book extant has come down to us in such complete preservation as the Hebrew text of the Old Testament: and from long and patient investigation of other documents, I am persuaded that this is really the case.

8. One thing more has powerfully impressed my mind on the subject, which I do not recollect to have met with in any writer, and which appears to give a higher and stronger sanction to the Septuagint, in one material point, than almost any other consideration. The original names of the one-glorious, self-existent, and eternal God have been generally considered as replete with meaning and instruction: nay, some have formed theories, which seem to imply that they are essential to correct views of Christianity; at least they build very much upon them. I am far from denying that the able student of the sacred language may derive much

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8. One thing more has powerfully impressed my mind on the subject, which I do not recollect to have met with in any writer, and which appears to give a higher and stronger sanction to the Septuagint, in one material point, than almost any other consideration. The original names of the one-glorious, self-existent, and eternal God have been generally considered as replete with meaning and instruction: nay, some have formed theories, which seem to imply that they are essential to correct views of Christianity; at least they build very much upon them. I am far from denying that the able student of the sacred language may derive much

instruction himself from this source, and communicate it also to others: indeed, I am fully convinced that this is the case. The undeniable fact, however, is this: that the Septuagint scarcely ever uses any of these Hebrew names. JEHOVAN, JAH, ELORIM (or ALEM), SHADDAI, &c. are not found in that version, but simply Κριτος, Θεος, with epithets of Greek derivation (except *Tzabaoth* in a few instances). Now, in this respect, the sacred writers of the New Testament have uniformly followed that version. In no quotation do they substitute the Hebrew name; not even where the other parts of the quotation vary from the Septuagint! Nay more: the whole New Testament is written on the same plan; and the Hebrew names and titles of JEHOVAN are seldom even referred to, except "I AM THAT I AM," in a few instances. This, at least, shews that the Greek translators did not act materially wrong in that part of their plan, and that the Hebrew names are not *essential* to a right understanding of the Christian covenant.

Thus I close my remarks, which I have endeavoured to make with impartiality. I confess myself to be comparatively a novitiate in these studies, and shall be thankful for correction or information on the subject from my more learned brethren; and especially to be informed, whether any other translation of the Old Testament, or any part of it, except the Septuagint, is supposed to have been extant when the New Testament was written.

T. S.

To the Editor of the Christian Observer.

An highly esteemed Christian friend sent me, some time ago, a passage of a very singular nature respecting the prophetic numbers 2300 and 1260, from the French of Monsieur Count de Gebelin, which would seem to shew that these numbers are

of a very peculiar astronomical nature, and (to make use of the words of the friend who sent me the extract) that it is hardly *possible* but that 2300 must be the true number given by the Holy Spirit, in Dan. viii. 14. The passage is as follows:

"Extrait du Caractère de Daniel par Monsieur Count de Gebelin.

"Ajoutons à ces traits, la parfaite harmonie qu'offrent les nombres prophétiques avec ce que la nature astronomique a de plus exact; harmonie qui auroit été inconnue, si un savant de nos jours, l'un des plus grands astronomes de notre siècle n'avoit rapproché la Révélation de la Nature; étude qu'on dedaigne, et qu'on devroit faire cependant, lors même qu'on ne verroit que l'homme dans la Révélation, puisque ce seroit l'effort le plus prodigieux de l'esprit humain, l'effort de l'homme le plus profond dans la connaissance de la nature, l'effort d'un homme divin dont jamais aucun mortel n'approcha; en sorte que se vouer à l'ignorance de ces choses, c'est ce priver de très belles connaissances.

"La découverte de ces *Cycles parfaits* dont nous parlons ici est consignée dans les *Remarques Historiques, Chronologiques, et Astronomiques, sur quelques Endroits du Livre de Daniel* qui sont à la tête des *Mémoires posthumes de M. de Chesaux, imprimées à Lausanne en 1754.* Cet auteur plein de génie et de savoir démontre, que les nombres prophétiques de Daniel 2300 et 1260, ainsi que leur différence 1040, étoient autant de *Cycles parfaits.* Cycles qui sont harmoniser, tout à la fois *l'année solaire, le mois lunaire, et le jour,* qui jusqu'ici avoient été cherchés en vain, et qu'on avoit fini enfin par regarder pour chimériques au impossibles; de la même nature, en un mot, que la *fierre philosophale et le mouvement perpétuel.*\* Il ajoute, que ce

\* By consulting Prideaux's *Connections*, Part ii. Book iv. the reader will find how

sont les deux seuls nombres ronds qui fussent cycliques et qui le furent de maniere que leur *difference* fut elle même un cycle parfait et l'unique.

“ Il observe en particulier, sur le cycle de 1040, qu'il est le plus exact qu'on connoisse, et même qu'on puisse trouver, à moins que d'aller au dela d'un espace de tems trois ou quatre fois plus long que celui qui s'est écoulé depuis les plus anciennes observations jusqu'à nous : il ajoute, qu'il est d'autant plus étonnant que personne ne s'en soit aperçu qu'il suffiroit pour cela de comparer le Livre de la Nature avec celui de la Révélation.

“ Ajoutons que *M. de Cassini, et M. de Mairan*, à qui l'auteur avoit communiqué son manuscrit et ses découvertes, ne purent discouvrir de leur vérité ‘ quoiqu'ils ne pussent comprendre,’ dit le dernier avec une ingénuité admirable, ‘ comment & pourquoi elles étoient aussi réellement renfermées dans l'Écriture Sainte.’

“ Comme ces cycles concourent également avec nombre d'autres circonstances très remarquables cet auteur termine ainsi ses remarques.

“ ‘ Pourroit on à tant de traits réunis meconnoître dans l'Auteur de ces anciens et respectables livres, le Createur du ciel et des choses qui y sont, de la terre et de ce qu'elle renferme, de la mer et de ce qu'elle contient.’ ”

As the works of M. Chesaux are not to be found in this part of the kingdom, I have not had an opportunity of referring to them. And I do not, at any rate, possess the necessary qualifications, to enable me to judge of the accuracy of his calculations. But it seems worthy the attention of any scientific Christian in the metropolis, to examine these calculations, and communicate the result of his inquiries to the public.

much pains, and to how little purpose, has been spent, in endeavouring to discover a perfect astronomical cycle.

One thing is certain, that there is no previous improbability in the discoveries said to have been made by M. Chesaux. When we consider the awful solemnity with which the annunciation of one of the prophetic periods is accompanied (Dan. xii. 7.) we must see that the Spirit of God attaches to these periods the highest possible degree of importance. The discoveries of M. Chesaux confirm the ideas we have thus been taught to form of their importance, by shewing us that they are not written only in the Scriptures, but that, to guard against the numbers being corrupted or changed by man, God has, with his own finger, engraved them on the system of the heavens.—The eternal Word and Wisdom of God,

..... “ when in his hand  
He took the golden compasses, prepared  
In God's eternal store, to circumscribe  
This universe and all created things,”

did (if M. Chesaux's discoveries be true) establish a very remarkable relation between those periods, which were in due time to be revealed to his servants the prophets, as measuring the duration of the prevailing power of the enemies of the church, and the apparent diurnal and annual revolutions of the heavens. And when we consider that both the natural and moral universe of God, are probably full of unseen and unknown relations, which it may be our delightful employment to trace and adore, in a more advanced stage of our existence, there is, I am sure, nothing incredible in the discoveries of M. Chesaux.

TALIB.

To the Editor of the Christian Observer.

I TAKE the liberty of acknowledging, through the channel of your valuable work, my obligations to your correspondent H. N. T. S. for the very friendly manner in which he has spoken of me, and of my puny effort

practically to illustrate the excellent liturgy of our church.

If, in speaking on the subject which has engaged the critical attention of H. N. T. S., I have inadvertently asserted in one passage, what I have treated as *conjectural* in other passages, I cordially beg his pardon. I received my view of the matter from Bishop Stillingfleet's *Origines Britannicæ*,\* and followed him without further inquiry than what he afforded me. My situation in the ministry has not admitted critical investigation; and if I have been enabled to suggest only "*practical*" hints which may be rendered useful, it is all I have aimed at. My essays were chiefly written early in the mornings of a winter season, before those interruptions commenced, to which I am hourly exposed throughout the day. I am fully conscious that they savour too little of the lamp.

The account which I have given of the martyrdom of St. Thomas, is conveyed in the very words of Cave, to whom I have made a general acknowledgment of obligation. The geography of India is now better understood than it was when that learned author edited his biographical sketches.

As these errors do not affect my main object, I do not consider them as any serious evils. But, if my work should be so far honoured as to proceed to another edition, I shall thankfully attend to the friendly remarks of your correspondent.

There is, however, another instance of censure passed on me by H. N. T. S. which, as I do not perceive that it is deserved, I shall also notice. It occurs in his last note but one. He thinks that, in my essay on the Collect for the 5th Sunday after Trinity (vol. ii. p. 471.), I have made the period of our Lord's nativity to synchronize with the rest which the churches enjoyed after the termina-

\* In a note annexed to my missionary sermon, I have stated the authority on which the Bishop founds his opinion that St. Paul preached in Britain.

tion of the persecution which commenced with the death of Stephen; and that I have identified the political tranquillity of the former with the ecclesiastical tranquillity of the latter. I have carefully read the passage as it stands in my essay, and cannot discern the "inadvertence" charged on me. Let the whole drift of the paragraph be considered, and I conceive that no such anachronism or identification will appear. "We look up to God as the governor of the universe. We consider his church as the great object of his care, and we beseech him to order all things in the course of his providence so as to promote its welfare. And forasmuch as it appears to us, that a peaceable state of the world is best calculated to promote his glory and the advantage of his church, we pray, without pretending to prescribe to his wisdom, or to direct his measures, that peace may universally prevail among men. We recollect that the time of our Lord's nativity was an æra of general tranquillity among the nations of the earth;\* and that the churches throughout all Judea, and Galilee, and Samaria, having rest from tumult and persecution, were edified, and, walking in the fear of the Lord, and in the comforts of the Holy Ghost, were multiplied."

My object was to produce two instances of tranquillity, distinguished both as to their time of occurrence, and their nature, in which peace had proved beneficial to the church, for the purpose of justifying the petition of the collect.

I have endeavoured, Mr. Editor, to be as concise as possible in these remarks, being unwilling to occupy your valuable pages in what I consider to be of small importance,—my own vindication. I remain your obedient servant,

THOS. T. BIDDULPH.  
Bristol, June 15, 1811.

\* In the former edition, there was a semicolon after "earth;" and it should have been retained in the latter.

## FAMILY SERMONS. No. XXXI.

2 Cor. v. 10.—*We must all appear before the judgment-seat of Christ.*

It is said to have been the custom in Egypt, when kings died, and were thus reduced to a level with their fellow-creatures, for their subjects to bring them to trial, and to pass sentence on their past lives. And the expectation of this trial is said to have had such an effect on them as to have produced a succession of the best kings who ever governed any country. But how feebly does such a practice represent to us the judgment spoken of in the text! Can words describe a more awful prospect? Can they bring before us a fact in which every man is more deeply interested? Do not all human concerns shrink into nothing, when compared with this? Let us then, as we are reasonable creatures, as we value our souls, give our attention to this solemn subject. The text establishes several points which I shall examine in their order.

1. *There will be a future judgment.*—I need not say that the text is not the only passage which declares the same truth. Numerous are the passages in which this awful event is placed before us, in language which may dismay the boldest unbeliever. There are few, however, who *avow* disbelief on this point. But here, as in a multitude of other cases, there is much secret disbelief, which, if not so mischievous to others, is yet as ruinous to those who harbour it. And even in the minds of those who believe this truth, how feeble is the influence of that belief! It may be of use, therefore, with a view to confirm our faith, and to realize in our minds this awful scene, if I attempt to shew the *reasonableness*, or rather the *necessity*, of a judgment to come.

1. It is necessary, in the first place, in order to *vindicate the holiness of God.*—It is essential to our notion of God, that he be a rewarder of virtue and a punisher of vice. “He who

cometh unto God must believe that he is, and that he is a rewarder of them that diligently seek him.” But if we look abroad into the world, we continually see the good afflicted, and the bad prospering. This world is plainly not the place of reward or punishment; nor are the consequences which attend virtue and vice here, such as to mark the feeling with which God regards them, such as to vindicate his holiness. The expression of the divine feelings then is delayed for some future state, in which it will clearly be seen that he renders “to every man according to his deeds;”—“indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil—but glory, honour, and peace to every man that worketh good.”—Let the impenitent recollect this: let them recollect that punishment is only delayed, not remitted. The time will come, when the Judge “shall be revealed in flaming fire, taking vengeance on them that know not God and obey not the Gospel.”—Let the penitent also understand this. God does not forget “to be gracious;” he only defers reward till it can be unchangeably given, and till we shall be no longer prone, as now, to abuse the blessings of God.

2. A future judgment is further necessary, *on account of the nature of religion and of sin.*—Religion is no single act of well-doing, nor is a state of sin a single act of evil-doing. Religion is the habit of doing right, and a state of sin the habit of doing wrong. A man whose principles, whose habits, whose love and faith and penitence, are such, in the main, as become the disciple of Christ, may, through the force of sudden temptation, or in a moment of peculiar weakness, violate, in a single instance, the law which he honours. A man may also occasionally perform an act, or feel a sentiment, right in itself, whose habits and principles are generally offensive to God. In these cases an instant decision would

ill agree with the plan of the divine government. It is in the future judgment, that the justice of God, and the sincerity of man, will have room to display themselves. God will decide not upon a day, but a life; not upon a single act, but a habit; not upon a single or occasional instance of virtue or vice, but on those numberless good and evil qualities, dispositions, and actions which distinguish the saint and the sinner.—Let the *impenitent* lay this to heart. In this world a character for virtue is cheaply earned. A few acts of charity, a small shew of amiable qualities, will serve the worldly judge. But God looks at the life, at the words and actions of every minute, at that flow of the thoughts, that course of the feelings, that chain of principles and motives which alone make the man.—Let the *true penitent*, on the other hand reflect, that God, on this scheme, can forget the sin which condemns him for ever in the judgment of the world; that God, though he overlooks not even a single sin unrepented of, looks chiefly to the ruling principles, and the prevailing habits. Only repent truly of your sins, and believe the Gospel with a living faith, and, whatever the world may say, for you there is hope in the end.

II. Having considered the certainty, as well as the reasonableness, or rather the necessity, of a future judgment, I proceed to consider, in the second place, its *universality*.—None shall be exempt from it. “We must *all* stand before the judgment-seat of Christ.” On this head, as on the former, I might observe, that the passages establishing it are innumerable, and certainly there are few so bold as openly to deny it. But still there are many who make a sort of exception in their own favour, which serves to defeat all the good they might otherwise derive from the doctrine.

1. The poor and ignorant man says, “However God may judge

others, there will be a milder rule for judging me: to me, little is given, and therefore little will be required of me.” Now, whatever truth there might be in this excuse, in a case where instruction was impossible, it can apply to none who possess the opportunities of knowledge, and neglect them. It can apply to none who know enough of their Bibles to make this excuse. In this country, at least, there are few, if any who do not know enough of the demands of God and the duties of man to deprive them of all apology for sin. The day of judgment will bring them also to the trial. The *small*, as well as the great, will stand before God on that day. It will be determined with respect to every man, whether he has indeed acted up to the light which he possessed; whether he did not love darkness rather than light, because his deeds were evil. Let none of us, then, dare to presume on an ignorance which, instead of being an excuse for our sins, is perhaps itself our greatest sin, being the parent of all the rest.

2. The man visited by tedious and severe afflictions is sometimes disposed to think that the day of judgment has little to do with him. “I have sinned, it is true,” he will say; “but have I not also suffered? God punishes the sinner either in this world or the next: he has sent me my portion of affliction here: I have little fear for eternity.” But on what authority do such notions rest? Does God ever speak of sorrow as an expiation or atonement for sin? Sorrow has its proper office. It is designed to alarm the conscience and soften the heart; and godly sorrow worketh repentance unto life. But it was never designed to take place of the atonement of Christ, or of the sanctification of the Spirit. The man, indeed, who improves afflictions to purposes of piety, humility, and penitence, though he sow in tears, will reap in joy. Those who do not will exchange the lighter afflictions of

time, for an eternal weight of misery ; the disquiets of this life, for the agonies of another ; and grief which, at the worst, may be endured, for the worm which never dies, and the fire which is never quenched.

3. A third class, very different from the last, consists of those who, because their outward circumstances are prosperous, assume that the judgment of God is already pronounced in their favour, and that they have therefore little need to prepare for the judgment-seat of Christ. As the one concludes that the sufferings of this life will preserve them from the sufferings of another, so the other imagines that their prosperity here affords them a sufficient promise of happiness in the world to come. God, they flatter themselves, would not bless those with success, with whom he was displeased. Their sentence, they therefore think, is already passed; and if they also shall be called to stand at the judgment-seat of Christ, it will be rather to swell his triumph than to submit to his scrutiny. But here I would again ask, what is the ground of such an expectation? Does not the Bible often present to us the very worst men in the most prosperous circumstances, as if, by bestowing wealth on them, God meant to shew how little value he sets upon it? "When I went into the sanctuary, then saw I the end of these men. Surely thou didst set them in slippery places." In what awful language is the fall and judgment of one of the mightiest and most prosperous men the world ever saw described. "How has the oppressor ceased! Hell from beneath is moved for thee, to meet thee at thy coming. Thy pomp is brought down to the grave: the worm is spread under thee, and the worms cover thee." And in another place, "Hell hath enlarged herself and opened her mouth without measure: their glory, and their multitude, and their pomp, and he that rejoiceth shall go down into it."

Christ, Obsrv. No. 115.

4. Lastly, there are professors of religion who, deeming themselves the children of God, though they obey not the truth, may reason thus: "My interest is secure in Christ. My life is hid with Christ in God. My sins are forgiven; my fate sealed. My name is written in the book of life. God witnesseth with my spirit that I am a child of God, one adopted into his family: I cannot be cast out. Why therefore, should I think of the judgment-seat of Christ, as a thing which will affect me?" But are such professors of religion already judged and acquitted? Who, then, are those who shall say, "Lord, Lord," to whom Christ shall answer, "I never knew you?" Who are those that shall plead the works they have done in his name, and yet be spurned from his feet as men unknown to him? Let none of us presume on our profession, that we shall not also stand before Christ to be judged. Our profession is to be measured and weighed, our sincerity to be estimated, our solid worth to be tried, by the balance of the sanctuary. We may have a name to live, and yet be dead; dead to all the real ends of our being, to the honour of God, to the real good of our fellow-creatures. "We must all stand before the judgment-seat of Christ, that every one may receive the things done in the body according to that he hath done, whether it be good or bad."

III. I would, in conclusion, make a few observations on the nature of this judgment, drawn from the character of the judge before whom we must all stand.

1. We may be assured that every thing will be there decided on the principles of the Gospel of Christ: And what are these? That by faith we are saved; by faith we are justified;—that faith worketh by love; that faith without works is dead. What then is our hope? Are we trusting in our moral lives, in our having abstained from certain sins, and practised certain virtues? "By

grace," says the Apostle, "are ye saved, through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast." Faith in a crucified Redeemer is the only shield which can be interposed between us and the anger of God: it is the only plea of the guilty, the only refuge of the destitute. But there are many empty pretenders to faith. Is our faith then of a barren and unfruitful kind? Is our faith of a kind which can leave us useless, unkind, unjust? When a fellow-creature is in distress, can we withhold our help? When the poor are in want, can we withhold from them a share of our plenty? Are we believers in Christ, and yet proud, or harsh, or idle, or worldly, or covetous, or surly, or passionate, or dissipated? Can we believe, and yet neglect Christ, and the creatures of Christ? If so, let us go to the 25th chapter of St. Matthew's Gospel, and study there the most awful scene which perhaps even the hand of inspiration ever unveiled to the eyes of man. "Inasmuch as ye did it not unto one of the least of these my brethren, ye did it not unto me; depart, ye cursed, into everlasting fire prepared for the devil and his angels." Surely, scenes and sayings such as these ought to affect us. Weak as is the faith of many, cold and scanty as is their benevolence and practical piety, how can they rest in quiet while such judgments hang over them? Does the guilty criminal feel no emotion on the eve of his trial? And shall not we? Shall every trumpet of heaven summon us to watch and pray, and shall we sleep on and take our rest? Will men never rouse but with the last thunders? Will they never awake but to see God face to face? Shall not we at least look forward to this last tremendous day, rehearse it in our thoughts, prepare for it by all that faith and prayer and vigilance can, through the blood of Christ, and the power of his Spirit, effect for us? O let us be ready, for we know not

the hour when the Son of man cometh!

2. But if Christ is to be the judge, let us consider the awe on the one hand, and the consolation on the other with which his presence will invest the trial. The impenitent must all stand before the judgment-seat of Christ; they must see the author of that Gospel which they have so long refused to hear—the author of those invitations which they have rejected, and of the promises which they have not believed. Those who have thus trampled on the cross of Christ shall behold the once crucified Saviour exalted at the right hand of God. Those who have thus crucified him afresh shall see the head, once crowned with thorns, adorned with many crowns. They shall behold "a white cloud, and one sitting upon it like to the Son of Man, having on his head a golden crown, and in his hand a sharp sickle," and they shall hear "a voice saying to him, Thrust in thy sickle and reap, for the time is come and the harvest of the world is ripe." And it is added, "they shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, and they shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." Can such language describe the final state of the impenitent, and of us if we are so? Is it to be believed that any creatures should be so fallen, so corrupt, so hardened, as to continue in sin, while surrounded by declarations such as these; whilst language is exhausted to frame curses deep enough and loud enough to awe them into submission? Is this our condition? Are we still impenitent? Are we yet followers of the world, forgetful of eternity, negligent of Christ? O let us call up before our eyes the awful images with which Scripture clothes the day of judgment. Let us consider all that is implied in that short sentence, "We must all appear before the judgment-

seat of Christ ;" and let us turn to the Lord, for he will yet have mercy upon us, and to our God, for he will yet pardon.

But, on the other hand, what an unspeakable consolation is it to the humble disciple of Christ, that he also is to stand at the judgment-seat of his crucified Master ! If we are of this happy class, we shall go to no tribunal with the laws of which we are unacquainted ; we shall go to be judged by the everlasting Gospel. We shall behold the Lamb of God that taketh away the sins of the world ; we shall see him, once despised and rejected of men, once degraded and crucified for our sakes, now exalted to the throne of his Father, now robed with the glory which he had laid aside, now able to fulfil his promises, to accomplish his redemption, to reward his servants. " The Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes." The power of his grace and the efficacy of his blood are not exhausted. " Fear not : I am the first and the last. I am he that liveth and was dead, and behold I am alive for evermore, and have the keys of hell and of death." As I before asked whether there were among us hearts hard enough not to be awed by the threatenings of religion, so I now ask, Are there hearts hard enough not to be softened by its promises and invitations ? What more could God have done for his vineyard ? What strains of encouragement, of love, of grace, are left untried by the kindness of God our Saviour ? O may our hearts be touched by them ! May the all-sufficiency of divine grace appear in our progress and confirmation in holiness ! May Christ and his salvation be precious in our eyes ! In the different stages of life, and on the bed of death, may this be all our consolation and all our desire ! Then shall we rejoice before him at his coming. Then shall we join that blessed assembly above, who

rest not day nor night giving glory to God and the Lamb. " Worthy art thou to receive power and riches, and wisdom and strength, and honour and glory ; for thou wast slain, and hast redeemed us to God by thy blood, and hast made us unto our God kings and priests, and we shall reign for ever and ever. Amen."

To the Editor of the Christian Observer.

If the clerical gentleman who proposes a very important question, through the medium of your correspondent **NASCITUR**, will condescend to notice the remarks of a lay brother, the following are much at his service, provided you will allow them a place in your valuable publication.

I conceive, then, that a clergyman, who believes those peculiar doctrines which distinguish Christianity from all other religious systems, is bound, both as a minister of the Gospel and as a son of the church, to preach those doctrines to his parishioners as soon as he enters upon the duties of his cure. The reasons assigned for this need not be very numerous, but to me they appear extremely cogent.

On being inducted into the living, he undertakes the "cure of souls." The souls of all his parishioners are committed to his care. His calling and duty is to "watch for souls as one that must give an account" of them. He is "to feed the flock," and that not with the empty husks of mere ethics, or the dry speculations of "philosophy falsely so called," but with "the bread of life," without which the souls must perish of that "flock which God will require at his hands." Let him then institute a few computations in moral arithmetic ; and first let him ascertain the value of the soul.

" Knows he th' importance of a soul immortal ?  
Behold this midnight glory ; worlds on worlds !  
Amazing pomp ! redouble this amaze ;  
Ten thousand add, and twice ten thousand more ;

Then weigh the whole ; *one soul outweighs them all ;*  
 And calls th' astonishing magnificence  
 Of unintelligent creation poor."

Suppose next, that, according to a prudent plan of *gradually* introducing the light of the Gospel into his parish, he lets six months pass away before he throws upon his congregation the full blaze of evangelical truth : suppose, too, that his parish contains a thousand souls who have no saving acquaintance with the Christian religion. Let him compute how many of these will probably *die* in the course of that six months, and he will find that they will be at least *eighteen*. Now, since "faith comes by hearing and hearing by the word of God ; for how shall they hear without a preacher ?" the great probability is, that these *eighteen* souls have "perished for lack of knowledge," and gone to their final "account with all their imperfections on their head."

In opposition to this statement, it may, I am aware, be urged, that a clergyman, by a slow and gradual introduction of evangelical principles into his sermons, may insinuate himself into the favour of his people, and thus ultimately gain more to the fold of the great Shepherd. But this, I fear, is neither more nor less, than doing evil that good may come. It is certainly infringing upon apostolic precepts, and deviating widely from the primitive pattern. The great command to "preach the Gospel to *every creature*," is doubtless binding upon every clergyman so far as to preach the Gospel to every creature in his parish, who does not attend to scriptural truths delivered by other ministers of the Gospel. So that, if *eighteen* souls die before he commence his operations as a minister of *the truth*, he manifestly breaks this command. He is also "inwardly moved by the Holy Ghost" to take upon himself the office of a Christian minister : he therefore ought to appropriate the language of an apostle

to himself—" *Woe unto me if I preach not the gospel ;*" and, in fact lies under the weight of that *woe* so long as he neglects so to preach. He is likewise bound to imitate the example of those who "ceased not to teach and preach Jesus Christ ;" and is under the same obligation as Timothy was, "to shew himself *approved unto God*, a workman that needeth not to be ashamed, rightly dividing the word of truth : to preach the word ; to be instant, *in season, out of season* ; to reprove, rebuke, exhort, with all long-suffering and doctrine ; to watch in all things ; and make *full proof* of the nature of his ministry." —From these passages, I think it evident that no Christian minister can safely, and without violating his allegiance to the great Head of the church universal, brench for a single week from a full and unequivocal statement of the genuine doctrines of the Gospel.

Let us next notice what is required of him as a clergyman of the church of England. On induction into his living, he *must* read before his congregation, the *thirty-nine articles*, and declare his unfeigned assent and consent to them. Also, conformably to the 59th canon, "Every parson, vicar, or curate, upon *every Sunday* and holy-day, before evening prayer, shall, for half an hour or more, examine and instruct the youth and ignorant persons of his parish in the ten commandments, *the articles of the belief*, and in the Lord's prayer ; and shall *diligently hear, instruct, and teach them the catechism set forth in the book of common prayer.*" Now, this duty of instructing and catechising the young persons of the parish, thus enjoined *weekly*, will most probably be as new and extraordinary to the parishioners, as any doctrinal peculiarities a clergyman can introduce into his sermons ; and will doubtless expose him to as much odium and contumely from the thoughtless and irreligious. And farther, I do not see how he can

faithfully discharge this duty of *instructing and teaching* the articles of the belief, without clearly explaining the plan of redemption, and inculcating Christian conduct upon Christian motives, that is, without doing *immediately* what the querist takes for granted may be postponed: for I am totally at a loss to conjecture upon what principles a clergyman can be compelled to instruct the *children* of his parish in the peculiar truths of our holy religion, and yet justified in leaving the parents of those children and other grown persons to grope in the darkness of ignorance, until a prudent time arrives for him to "bring those doctrines before his audience."

I presume the fathers of the English church may be safely referred to, as highly worthy of imitation on such an occasion as the one we are now considering: for surely no parish can now be found in England of which the inhabitants are less disposed to be taught the truths of pure and undefiled religion, than they were in the time of the sixth Edward, when the land was just emerging from the "thick darkness" of Popery. Yet, what was then done? The first three homilies on "reading the holy Scriptures," on "the misery of all mankind," and on "the salvation of all mankind," shew, that it was not then thought prudent to waste much time in discussing "the points on which the pastor and his new flock were speculatively agreed;" but, on the contrary, to convince them, as soon as possible, that they were in a state "of condemnation to death everlasting," and then to urge them to adopt the only plan of justification before God.

For my own part I can imagine no plan that would bid fair to be more useful, on a clergyman's induction into a living where the genuine doctrines of the church had been neglected, than the first time he enters the pulpit to take up with him the book of Homilies, which, by the

80th canon, are always to be at hand, and, either by reading the three sermons I have above mentioned, or quoting from them and commenting upon them, prove that the doctrines he means to enforce from that pulpit, and to exemplify in his life, are the doctrines contained in the Homilies of the church, as well as in the articles he has just been reading at the desk. Such a procedure would forcibly strike the minds of the thinking part of the congregation, would convince them that their new rector or vicar, whatever he might be in other respects, was a faithful son of the church, and might, under the blessing of God, awaken some minds to a concern about eternal things, who, in less than the six months I have before spoken of, may be called to exchange worlds, and thus, through the prompt instrumentality of this diligent servant of God, enter upon an "inheritance incorruptible, undefiled, and which fadeth not away."

I am, &c.

ACADEMICUS.

To the Editor of the Christian Observer.

THE following thoughts on the question communicated by *NASCITUR*, (number for May, p. 291) have forcibly struck my mind; if they have not been anticipated by other correspondents, their appearance in your miscellany may excite farther inquiry and lead to an ampler discussion of the subject.

The grand end which a Christian minister has in view, is the promotion of the spiritual and eternal welfare of the people committed to his charge. To the accomplishment of this end he will find nothing more favourable than the possession of the goodwill and affection of his flock; whilst, on the contrary, he will find nothing more disadvantageous to his labours, no greater bar to his usefulness than prejudice, suspicion, and want of confidence on the part of his

people. This being allowed, it appears that the question of *Nascitur* may be easily answered; for it is clearly the duty of a minister to avoid whatever has a tendency to interfere with his usefulness, and consequently it becomes his duty carefully to refrain from giving occasion to prejudice against himself or his doctrine. Now I can hardly conceive how the peculiar doctrines of the Gospel can be plainly, familiarly, and broadly preached among a people unaccustomed to them, without calling forth that virulent opposition and bitter prejudice, which the pride of the human heart is so ready to betray. Every thing will be heard with suspicion; offence will naturally be taken: the minister will be generally disliked and his ministry despised and forsaken, till many will probably withdraw themselves altogether from hearing what so much disgusts them, and thus close, by their determined prejudice, every avenue to future conviction. To prevent so unhappy an occurrence, it seems the duty of a clergyman, entering on a cure where the peculiar doctrines of Christianity have been little or not at all insisted on, to preach and act at first with caution, anxious to avoid shewing any invidious distinction between himself and his brethren; and careful, whilst he endavours to conciliate the goodwill and esteem of his flock, by shewing how far he and they agree, not for a moment to betray those grand and fundamental points, which he rightly conceives to be the basis of all true religion, and of which his hearers for the present may have very indistinct or even erroneous notions. Whilst he chiefly dwells on points which are acknowledged by all, let him take every opportunity of interweaving with his discourses those sentiments that will perpetually occur to his own mind, and which may be introduced without violently shocking his hearers. Let him gradually lead them from one step to another, and they will almost imper-

ceptibly follow: let his tone of preaching be raised, as the disposition of the people to hear grows stronger. There is every probability that he will not proceed long on this plan, before evangelical truth will become welcome to his people; and that, the divine blessing resting on his labours, the servant of Christ will see of the travail of his Redeemer's soul and will be satisfied. In the prosecution of this plan, a clergyman will find himself wonderfully assisted by our excellent Liturgy, which on this occasion presents itself as of peculiar value: it is a sort of standard to which appeal may constantly be made, a rallying point round which all are agreed to assemble, a form of sound words, which the generality at least of the members of our church unite in using, and to which they are willing to give full assent. This being the case, a minister may always use its venerable language without exciting disgust; and, by quoting its authority, may often shew his hearers and himself to be speculatively agreed on points, which, if they had heard them detached and separate, they would have condemned as rank methodism and wild enthusiasm.

I am well aware, that to my whole reasoning it may be objected, that to act in the gradual and insinuating way above recommended, is indeed in worldly affairs prudent and commendable, but that, in the concerns of religion, it is to yield to an unbecoming cowardice; that *prudence* here is but another name for *indifference*, and *caution* but another word for *fear*. It may be urged, that to conduct oneself with so much anxious solicitude, is to intimate that the success of the Gospel depends on human endeavours rather than on divine power: striving to accommodate matters, and to reconcile fallen man to Gospel truth, by softening down that truth to his taste, is, it may be said, no better than adding to or taking away from the words of the Sacred Oracles. But, before we yield

to these objections, let us recollect that the plan proposed is far from authorizing any dereliction of evangelical truth, any the least declension from sound doctrine. The Gospel message is still to be delivered in all its purity, with all its unbending firmness; but it is to be couched in terms, which may render its acceptance more probable; it is to be proposed in a manner, which may, if possible, prevent its outward form from being any longer disgusting. It is true that the grace of God can, and without doubt in numerous instances does, render the Gospel effectual, when it is published without any such precautions as those above-named; but I would ask, does not the economy of God in general require, for the accomplishment of any purpose, the best exertions of human reason, and does not the Divine Being promise to superadd his blessing to *our* endeavours? Are we not endowed with faculties to discern the best methods of proceeding, and are we not expected to take those methods while we earnestly implore divine assistance? It must be allowed that the Gospel will, after all the labour of Christ's faithful ministers, and all their endeavours to make it attractive and engaging, be by many rejected, and by all, in an unregenerate state, disliked and treated with indifference. On the blessing of God must all success depend. All this, however, being allowed, a minister must use the means best calculated to make his exertions successful; and, being conscious that he does so, he may, with some degree of confidence, expect to see fruit from his labours.

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To the Editor of the Christian Observer.

My attention has been drawn to a paper in a late number, p. 294, from a female correspondent, respecting "the Difficulties of a Country Clergyman's Wife," in her mode of visiting the poor. Feeling myself not

uninterested in the matter, I have given it some consideration, and take leave to communicate the result of my reflections to your inspection. I take it for granted that she, with every real Christian, daily consults the word of God for "instruction in righteousness," and that she prays with the royal Psalmist, "that it may be a lamp to her feet, and a light to her paths." She desires earnestly that the law of God may be her delight and the rule of her life. Having therefore this object in view, she contemplates with admiring love the character of her Saviour, and in him beholds the grand exemplar of true Christian virtue. She sees that the law of love was all fulfilled in Him, who was himself perfection. Every opportunity which presented itself he improved in doing good; but in a more peculiar manner did he direct the grand scope of his beneficence towards the poor. He announced to them, that one leading principle of his Gospel consisted, in its being preached to the *poor*, and emphatically styled them *blessed*: "Blessed are ye poor, for yours is the kingdom of God." He who was lord of all, condescended to perform the most menial offices, in order to teach his followers an example of humility; yet if we follow him through the whole course of his labour of love, I think we never read that his condescension subjected him to contempt, or betrayed those around him into an undue familiarity. On the contrary, the inspired writers give us many proofs of that respect and deference which were paid to him on all occasions. In all their prefatory addresses to Him, he was ever accosted by the titles of Lord, Rabbi, or Master, and these were only so many acknowledgments of his confessed superiority of distinction above themselves. There was doubtless exhibited in him, a majesty of manner, blended with such conciliating sweetness, that, whilst the one forbade the appearance of irreverence, the other constrained the sick, the weary, and

heavy-laden to go to him for rest. Hence the Christian, being spiritually united to Christ by faith, partakes of the spirit of Christ, and this vital union becomes influential in producing, in the life and conversation, an humble conformity and resemblance to him. Perhaps we cannot have a better criterion of the sincerity of our love to Christ, than by forming a due estimation of what is our measure of love to the poor of the flock—for *his sake*. This holds good of all Christians, whether in the higher or middle rank of society. In perfect accordance with the example of our blessed Redeemer, an apostle enjoins, “that we condescend to men of low estate,” and “that we do good unto all.” It follows by consequence, that these injunctions being given, we are to obey them. It appears to me that the obligations of this Christian charity, as it respects the spiritual and temporal wants of men, are proportionably greater or less, according to that station in life we are called by Divine Providence to fill. Now, I apprehend that every real Christian entertains an exalted view of the sacred importance of the ministerial office, and of the magnitude of those various requirements, religiously, and relatively connected with it. Permit me then to ask, if the ambassador of Christ is not only to be a teacher in divine things, but an example to all in every thing that is lovely and of good report, should not the wife of a clergyman be exemplary beyond the ordinary walk of a more private character? St. Paul, in his apostolic charge to Timothy, teaches, that the wives of ministers, are “to be found faithful in all things.” This evidently implies, that “*they are peculiarly bound*,” conscientiously to evidence their suitableness as helps-meet for their husbands; that by practically commanding religion, and by their humility, love, and zeal for God’s glory in promoting the present comfort and final salvation of sinners, they may adorn the doc-

trine of God their Saviour in all things.

Having attempted to shew what was the line of conduct pursued by our Saviour for our imitation; very briefly sketched out the important situation of a Christian minister, in order to prove that the wife of a minister *is* under peculiar obligations to advance the good of her fellow-creatures; it only remains to offer one or two hints respecting the mode. First, that *familiarity* of which Louisa complains, I think, may ever be prevented by herself maintaining an even course betwixt an appearance of haughtiness, and any thing like the equalizing of her deportment to a level with those with whom her duty demands she should have frequent intercourse. It does not appear incumbent upon her to protract her visits to any immoderate length, or to share with a cottager’s family in a meal. In this respect, she may have carried her condescension to an unnecessary length. Though it is a sacred duty to communicate, and to be ever ready to assist the poor, and those in humble life to the best of our ability, yet it is no where required that we leave the station “assigned us by Providence,” by making them our *companions*. Here I admit that *familiarity* may breed contempt, but in no other case. My second hint respects dress. If Louisa sees her poor neighbours (I mean those of the younger part of her own sex) imitating her mode of dress, ought she not to admonish them of the obvious impropriety, and to warn them of the consequences in which an inordinate love of dress may involve them, whether in a religious or moral view? Louisa’s silence may appear to them a tacit sanction of their proceedings; but if she manifest her disapprobation, doubtless her word would have an influence, perhaps greatly beyond her expectations.

I will conclude my observations by reminding Louisa, that her path of duty is clearly marked out to her

in the holy Scriptures, and that it only remaineth to her to exercise watchfulness and circumspection; for her station in life makes her a *standard of invitation* to others, and especially to her inferiors. May she, and the wife of every minister, diligently strive to be more and more conformable to the character given by St. Paul, by proving "that they are found faithful in all things."

PHOEBE.

To the Editor of the Christian Observer.

In your number for January 1811, p. 3, you have inserted the following note, on which I beg permission to make a few remarks: "It is much to be lamented, that no means have yet been devised by our bishops for obviating the difficulties which stand in the way of employing missionaries of the church of England. They refuse to grant ordination, except under regulations which may be very proper as they apply to England; but surely a different rule would be expedient in the case of persons who engage in foreign missions."

In the southern parts of England, it is required, in general cases, that a candidate for holy orders shall be a graduate of one of our universities. But in the northern dioceses, the bishops do not insist upon this qualification. A schoolmaster, or any other person of competent learning, especially if he can make it appear that he was originally designed for the church, may, without difficulty, be ordained; and I never heard that our bishops have been too strict in their requirements in regard to human learning. It is certain however, that men of piety and zeal, with a very small stock of learning, might be useful as missionaries abroad; but here lies the difficulty: Were the bishops to ordain illiterate men, many of them would, in all probability, finally settle in England. After or-

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dination, they would be capable of holding any preferment which they could procure. The reputed difficulties of a missionary life, the anxiety of friends, some slight indisposition, a fancied debility of constitution, prospects of usefulness in England, together with that love of ease and respectability which is natural to the human heart, would unite in forming a temptation more powerful than is generally conceived. It is, I presume, a view of this difficulty which has led both the Society for promoting Christian Knowledge and that for Missions to Africa and the East to apply to the German Lutheran church for ordination. I am well aware that there are men in the nation, who look with hesitation and suspicion to that quarter. However this be, I conceive that a considerable remedy for the inconvenience above stated lies within our own island. The strictest disciplinarian will allow, that there is in Scotland a regular episcopacy, unconnected with any religious establishment. The act of Parliament which tolerates the Scotch episcopalians expressly provides, that clergymen ordained by the Scotch bishops shall not be capable of holding preferment in the church of England. This is an arrangement purely political. If missionaries then were ordained by the Scotch bishops, they would be accounted clergymen with full powers in every part of the world; but, for political reasons only, they would not be able to settle to any advantage in England.

Another plan of proceeding has occurred to me as practicable, and I will now take the freedom to unseld the outlines of it; and I am of opinion, that as far as it could be carried into effect, it would obviate existing difficulties. Let pious young men be taken up and educated for the ministerial office, under the express stipulation, that when they are in full orders they shall go abroad. I would not require them to promise

that they would become strictly missionaries: they might be chaplains, and yet, if men of a right spirit, they might be equally as useful as those under a more appropriate character. Their place of education should be within the northern dioceses. I would initiate them only so far into the learned languages, as to enable them to pass with credit an examination before the bishop. During the whole time of their education, I would employ them one day in the week, in superintending a petty school *gratis*, in some neighbouring village where such a convenience might be wanted. This, I conceive, would not retard their progress in learning, and it would inure them to acts of benevolence, and give them a practical acquaintance with an employment which they would find extremely useful in foreign parts. In general cases, the space of three years, well-spent, might qualify them to pass an examination. I would then procure them a title in some obscure country village. And if, by a gratuity, I could enable some poor, aged, and infirm incumbent to keep a curate for a little while, I should not think the money improperly expended. There my young man should officiate as curate for a time, still bearing upon his mind the most lively impression of his obligation to go abroad; and, when in priest's orders, I would call upon him for the fulfilment of his engagements. It is probable, that in some cases I might fail of success; but what human proposal is without its defects? My plan would have these advantages. It would require no "legislative provision;" it would involve the bishop in no difficulties; it would create no suspicion, and would require no explanation on my part, because it would ask no favours. And yet it would admit of a very easy explanation, and a bishop who should oppose it must be an open and avowed enemy. In obstinate cases, I would apply to the Scotch bishops; but in general, I should have no need

of that expedient. I cast no reflection on German ordination, but I still vastly prefer the institutions of our own church; and I conceive that it has never yet been fairly tried, what the church of England can do, with her present provisions.

Either of the plans I have proposed appears to me better than that suggested in your work, p. 204, that "men should be ordained for foreign service, without deriving from such ordination any legal title to exercise their ministerial functions in the United Kingdom." A mission conducted on this plan would amount to a banishment for life, and I apprehend few would be found willing to undertake the difficult office under such circumstances. And if it be said, that a missionary may return to his native land, and have recourse to his former employment, and so become secularized again; such a provision would make a fundamental alteration in the constitution of the church of England, and on that account would be in the highest degree objectionable. Having suggested these hints, I withdraw. I blame no man; and least of all, am I willing to search for opportunities of casting censure upon our bishops.

T. W. R.

To the Editor of the Christian Observer.

THE Christian Observer's Review of the Quarterly Review, "on Evangelical Sects," has suggested, I have no doubt, to many of your readers, as well as to myself, a wish to obtain a satisfactory answer to the following inquiry:

Where is the most authentic account of the doctrines and discipline of the Wesleyan Methodists to be found—the most correct statement of the religious tenets which they hold and inculcate, and of their platform of religious discipline. I need not add, that the statement wished for is one which the *Methodists themselves* acknowledge to be correct.

Perhaps Dr. A. Clarke, (whose name has occasionally appeared in the pages of the *Christian Observer*,) or some other correspondent quali-

fied to answer this question, will, by doing so, obligingly meet the wishes of the

INQUIRER.

## MISCELLANEOUS.

To the Editor of the *Christian Observer*.

A PERUSAL of the observations inserted in a former number of your valuable work, *On the Moral Construction of a Will*, has induced me to revise a few remarks which I put together, about two years ago, on a similar subject. If you do not think them unworthy a place in the *Christian Observer*, they are at your service.

I am, &c.

X. Y. Z.

### HINTS RELATIVE TO THE DUTY AND MODE OF MAKING A WILL.

Notwithstanding few of the duties that devolve on mankind are of greater importance, or require a closer and calmer consideration, than those which relate to the disposition of property after death, it is a melancholy fact that there are few, if any, in the discharge of which men more frequently fail to give satisfaction to those who are interested in them. The law has provided regulations for those cases in which men die without leaving directions on this subject; and in them consanguinity in its different degrees furnishes the basis of the rule by which the property is distributed. But though it be admitted that these provisions are sometimes as proper as can well be determined, they are often insufficient to embrace claims for remembrance, which in justice ought not to be overlooked; and the proportions in which survivors receive benefit, according to those rules, are, often also, widely different from those which would meet the wishes, if

they could be collected, of the person whose property is thus disposed of. It surely, therefore, cannot be inculcated too often, or too strongly, on mankind in general, be their age and situation whatever they may, seriously to consider, and correctly to point out, in what way they are of opinion the property they possess may be best distributed, when Providence shall deprive them of the power to make use of it.

It is much to be lamented that men are apt, time after time, to put off this important duty. One of the most common reasons for this procrastination appears to be, the difficulty of making up the mind in what manner it may be best performed. But the difficulty will not be diminished by delay; and the same reason for procrastination, if permitted to continue its influence, will prevent a will from being ever made. Sudden deaths are not unfrequent. Health, as well as life, is continually in danger: and in the last sickness the powers of the mind are not unfrequently so much enfeebled by the weakened state of the body, that the difficulty of the work must of course be much increased by it.

It should be remembered also, that a will has not any operation until the death of the testator; and it is capable of revision as long as the testator lives, and as often as he may think it necessary. However desirable it may be, therefore, to make a will perfect at once, this perfection is not indispensable; and if a will be made seriously and deliberately, it can

scarcely fail to afford a greater security for the just distribution of property than if a person die without leaving any directions concerning it. Revisions of a will are not only allowed, but are often highly desirable; and it has been the custom of many wise and good men, regularly to perform this duty on some fixed day in every year, as on a birth-day, or a new year's day, in order, not only to improve their wills by making those alterations which a change of circumstances may render necessary, but also to impress more powerfully on their own minds a sense of the transitory hold they have on all earthly possessions.

It is scarcely necessary to add, that in revising, no less than in making a will, it is essentially important to abstract the mind from unjust prejudices, as well as unreasonable partialities.

In making and revising a will, it is also of the highest importance to be perspicuous in expressing the intention, and accurate in the observance of legal forms. From a deficiency in either of these respects, a very different disposition of the property may perhaps take place from that which the testator intended. A solicitor, therefore, whose honesty and ability, and, if possible, whose friendship can be depended upon, is of the first importance in order to assist the testator in this business. For though a solicitor has nothing more to do, professionally, than to put into legal words, and to make perspicuous the intention of his client, he has often the power to give a bias to the client's mind, and to bring to his recollection both circumstances and persons, which, without a hint from the solicitor, the testator might have wholly overlooked.

It has been the opinion of many good people, that a will ought not to be criticised, because survivors cannot fully comprehend the motives by which the testator was influenced when he made it. But those that are disappointed will naturally complain;

and if the disappointment be undeserved, it surely affords a matter of just regret to all.

Without adverting to the numerous disproportionate legacies, of which we continually hear, there is too much reason to apprehend that many persons have been omitted in wills, not only from a misconceived opinion, entertained by the testator, relative to their character and claims, but sometimes also from an absolute forgetfulness, at the time of making the will, of their very existence. Believing this to have happened much more frequently than is generally imagined, I beg leave to submit the following hints to the calm consideration of those who sit down to execute this important duty; and if but one person be preserved, by their means, from doing an unintentional injury to those who have a just, if not a legal claim upon them, it will afford ample reward for the little trouble that has been taken in putting them together.

Before I proceed to consider the different parts of a will, one of the first objects for a testator's consideration is the choice of able active and conscientious persons to fill the offices of executors, guardians, and trustees; the nature of which offices, as well as the difference between them, will be best explained by the solicitor employed to indite the will. It is obviously desirable for a testator to obtain from the persons whom he intends to nominate for these offices permission for this purpose; and a sense of gratitude for the favour conferred will incline him to leave such executors, guardians, or trustees, a token of regard proportionable, in some degree, to the property bequeathed, and the probable trouble that may devolve upon them. It should be remembered that executors are not obliged to accept the office; and that if all of them refuse to act, one of the next of kin may take out a letter of administration in the same way as if no will had been left.

It may not be unuseful to remark here also, that when two or more are interested nearly alike in the property bequeathed, it is not advisable to make either of them the executor of the will: and for a similar reason, when two or more children are interested in the will of a parent, it is more desirable to commit the execution of it to one or two kind and able friends, or at least to join these with one of the children, than it is to leave the whole of the execution to one or even two of the children without a coadjutor.

Though some persons consider a will as having a reference solely to the affairs of the body, and confine themselves in it to the distribution of their worldly possessions, others feel it a duty to begin their will with a confession of faith, and a commission of their souls to Almighty God. They think the example of our Saviour, whose last words were, "Father, into thy hands I commend my spirit," highly proper to be imitated on an occasion not wholly unlike to it: others again, take this opportunity to impress good advice on their children and near connections. To neither can there be justly made on these accounts the smallest objection: but as such transactions do not necessarily appertain to the proper business of a will, the form of words in which they are introduced must be left to the discretion of those who think it right to adopt them.

After committing the soul to Almighty God, the next concern naturally is to make a provision for the decent interment of the body. It is rarely necessary, however, to urge this, since it seems congenial to the best feelings of survivors to embrace the last opportunity that can occur of paying respect to a deceased relative or friend. But, becoming as this duty is, when kept within proper limits, it has some times run into the most extravagant excess. In ancient times, absurdly expensive and even barbarous honours were bestowed on

the dead. Not only slaves, and captives taken in war, were sacrificed at their funerals, but wives also have voluntarily submitted to be burnt on the funeral pile with the bodies of their deceased husbands. In many pagan nations, we read that a similar practice still prevails. And in our own age and country the pageantry that is occasionally exhibited by mock mourners, hired for the purpose, who have sable dresses, but vacant and even merry faces, is not only ridiculous, but sometimes also reprehensibly injurious, the expense that attends the funeral bearing no due proportion to the rank of the deceased, and essentially diminishing the little property that is left for survivors. In order to restrain this foolish, though perhaps amiable extravagance, testators have not unfrequently thought it right to add an express clause in their wills, that no more than a fixed sum shall be expended upon their interment.

After a care for the soul, and directions for the decent interment of the body, the next point for the consideration of a testator is the payment of his just debts. This should be provided for in the amplest manner. By the Laws of England, real estates are not liable to the payment of debts incurred by simple contract, that is, those by oral evidence, or by notes that are unsealed. But if a man wilfully omit to introduce this direction in his will, with a view to prevent his creditors from receiving their right, it has been justly said, he dies with a deliberate fraud in his heart, and leaves an indelible stain on his character.

If again, a man be conscious that he has done an injury to the character, estate, or person of another, the time of making a will is very likely to bring the circumstance to his recollection; and his duty manifestly is to make instant reparation for it: —but if this, unhappily, be omitted during life, it should be done with ample interest after death.

The remarks hitherto made may be said with some propriety to apply

to the immediate and personal concerns of the testator. I now proceed to consider that part of a will which is more properly distributive.

The first person who has a claim on the testator's recollection, is the wife. It is not possible, in each individual case, to determine the proportion of a husband's property which the wife has a just claim to enjoy;—but when it is considered that the wife has made her interest one with that of her husband, and that, whilst they live, they partake, or ought to partake, mutually, both of cares and comforts, it appears to be the duty of the husband, as far as he is able, to enable her to hold the same rank in society after his death as she enjoyed with him during his life. The law, in default of a will, or of a settlement that bars the dower, or of the customs of particular places, gives the wife one third of the income of her husband's real (that is landed) property; together with one third of the whole of his personal property, if there be children, and one half of his personal property if there be no children. Various circumstances may render an alteration in this proportion both right and necessary; and it is not unusual for husbands to confine the legacy to their widows to an annuity during their lives. A husband, however, discovers a very defective degree of affection and confidence, if he so confine the legacy, either in amount or duration, as to prevent his widow, not merely from continuing in the same style of living which she enjoyed with him, but from an ability to acquire the attentions of her children and those connected with her by occasional liberalities, and by the hope of a testamentary remembrance, when she also is taken away by death.\*

\* Not long since, we were informed in the public newspapers, that a man of high rank in this country died, and bequeathed estates that produced an income of 13,000*l.* per year to his eldest son; but to his wife, to whom he had been married more than twenty years, and by whom he had had several children, he left an annuity for her

It appears also to be harsh and cruel, unless very strong reasons urge a contrary disposition, to confine the income of a widow to the time of her widowhood. If her comfort be the object intended in the bequest, why should that which might prove the greatest, and which perhaps has been found to be such by the testator himself, be only permitted on condition of relinquishing all the rest?

Next to the wife, the children of the testator become naturally the objects of his most anxious concern.

The claims of children on a parent differ on various accounts. When large landed property is under consideration, it is the frequent usage in this country, as well as the law in cases of an entail, and when no testamentary disposition is made, to give the greater part, if not the whole of it, to the eldest son. This custom seems to be derived from the old feudal system of keeping up the rank and consequence of the family; and when estates have descended for many generations in this way, a kind of moral right, as well as legal claim, seems attached to the practice. When, however, estates, instead of being hereditarily acquired, are derived from the exertions of the present possessor, it should be well considered whether a more equal distribution among all the children, with a preference to the eldest, be not more

life of only 700*l.* The lady, in addition to this, had a jointure from a previous marriage of 1000*l.* per year; but the two sums united were insufficient to enable her to support an establishment in any degree similar to that she had enjoyed during the life of her husband. Many instances of the same kind might be adduced, in which a small annuity only has been left to the widow, and a large fortune to one, and sometimes to several children. It has not unfrequently happened that the children, under these circumstances, have, much to their honour, instantly rectified the error of their father, and made their mother easy and independent. So we are informed was done in the case above alluded to. But it is to be regretted that a widow should be put to the painful necessity of accepting such a favour.

consonant to the laws of nature, and more conducive to domestic peace and harmony.\*

Personal property is not liable to the same mode of division, when a person dies intestate, with that which obtains with regard to landed property. On the contrary, personal property is divided in equal proportions among all the children, male and female, except the wife survive her husband; in which case, as has been above observed, previous to the division that takes place among the children, the widow is entitled to one third of the whole personal property, in addition, if there be no bar to the dower, to one third of the rent of the landed property during her life.

When children are young, whether they be of one sex or the other, their claims on the parent, with the exception that has been above stated, appear to be nearly equal:† but when they are arrived at mature age, variations may be proper, on account of the different expenses that may have been incurred by each, and the difference that prevails in their conduct and character. When the comfort of a parent has been particularly increased by the attentions and assiduities of one child, who, perhaps, for many years, has been devoted to the service of the parent, whilst the other children have been almost wholly occupied in advancing their own individual interests, it cannot be thought an act of undue partiality, if the parent testify his sense of those

\* We read in the Old Testament, that a preference was given to the first born; but this was a law peculiar to the Jews, and it was only a double portion, and not the whole that was thus given. See Deut. xxi. 17.

† A prudent provision should always be made for the maintenance and education of children during the time of their minority, the advance of a part of the principal sum that is intended for them should be permitted, when the sons are of a proper age to be settled in a profession, or in case the daughters marry before they are twenty-one years of age.

assiduities by a legacy greater than is left to the other children; but in all such cases, the reasons for making a difference should be clearly expressed, and the disproportion should not be so great as to furnish just ground for envy or variance between the child who has the preference and the other children of the family \*

If one child, by a long continuance in misbehaviour, have embittered a parent's life, and greatly marred his comforts; and if, in addition to this, no signs can be discovered of his returning to a right conduct, it must certainly be both just and proper to make a difference between this child and others who have uniformly behaved dutifully and affectionately. But, even in the worst of these cases, an abandoned child is still a child, and some provision should, if possible, be made for him. His present or his future wife, also, with such family as may descend from him, should be remembered, and provided for; the utmost care being taken to prevent the portion which is left to him, or to them, from being squandered or misapplied by his prodigality and imprudence.

It may be doubted whether there be any good reasons for a general preference of sons to daughters in a will. Experience by no means justifies the opinion that daughters are more deficient either in sense, pru-

\* A grandchild who has been thus devoted to the service of a grandfather or grandmother, or of both, has a claim upon them nearly equal with that of a child; and if this grandchild be arrived at years of discretion, and has been separated from its parents, for the benefit of such grandfather or grandmother, during the greatest part of its life, he or she has a claim to a greater or smaller provision in the after part of life, in proportion to the abilities of the testator; and it seems an act approaching to injustice and cruelty, to leave the whole of the property to the parents of this grandchild, and to send him or her back to be dependent upon such parents, without any provision, in the same way as if the grandchild had never been separated from them.

dence, or humanity (which are the chief requisites for the right employment of property) than sons are. But if, notwithstanding the truth of this remark, there be just cause to apprehend that a daughter may contract an imprudent marriage, or be induced, from ignorance in commercial concerns, or from the specious and pressing solicitations of needy relatives, to intrust her property on hazardous securities, it may not be ill-judged to invest some part of her fortune in the names of trustees, for her sole and separate use during her life, for the benefit of her husband after her death, and, after the decease of both, for the use of her children.

The right order of civilized society requires that none but legitimate children shall have a legal claim on the property of a parent; but the laws of humanity strongly enforce, on every parent, the duty of providing for his children, whether they be born within or without the pale of wedlock. The degree, in which such children shall be provided for, must depend on a variety of circumstances; such as the manner in which they have been brought up and received in the world, the temper and conduct they evince, and the claims which other children, if there be any, have on a parent.\*

\* Although it be not often necessary to caution men against giving away too much of their property, or giving it too soon, yet instances have sometimes occurred, in which parents have been so improvident as to give to their children the whole or the greater part of it, and afterwards have become dependent, either on them or others, for their own maintenance and support. In order to shew the imprudence of such an act, there is not any occasion to advert to the common observation, that affection naturally descends, and that children are more apt to forget parents, than parents are to forget children. It is sufficient to advert to the great difference that there is between the young man who enjoys all the powers that fit him for exertion and

When a testator has no children, a very different disposition of his property becomes of course necessary from that which has been above pointed out. If the wife survive the husband, she has a still stronger claim than if there were children (according to the length of time that they have been united, the harmony that has subsisted between them, and the part the wife has had either in acquiring or pre-

enterprise, and the old man whose powers either fail or begin to fail, and who requires the property that he possesses to be the staff of his age, and the prop to his respectability and usefulness.—The more common passion with old persons, however, is that of grasping their property too closely, and of hoarding it, as it too often seems, for the sole pleasure of leaving a large fortune to be enjoyed by those who come after them. The absurdity of this all men are ready to admit when applied to others; the misfortune is, that few apply it to themselves. If the rich, particularly those who have no families, would take the trouble to calculate what is likely to be the extent of their annual expenditure; and if a liberal provision be made for producing this amount, with a moderate surplus for accidental claims, it might be well worth their while to try the experiment, at least for a year or two, of giving away, in a discreet manner, the superabundance of their income. By doing this, they would have an opportunity of judging whether the immediate beneficial effects, produced by their benevolence, would not afford them more real satisfaction than the consciousness of accumulating an enormous mass, to be enjoyed after their death, by persons whose mode of using it they cannot calculate, and who, it is more than probable, will very soon forget the donor from whom they received it. Parents, in particular, are inexcusable, if, either from parsimony or any other cause, they deprive their children of that education and assistance which are necessary to make them useful and respectable, in the stations to which they are destined. These stations may be defined to be such as approach, in some degree, to the rank and condition of the parents themselves; or, if this be not practicable, to those which others of a like rank in life, and who are esteemed fit examples by the wise and good, are accustomed to provide for their children.

serving the accumulated property,) not only to enjoy the interest that accrues from it during her life, but the power of distributing more or less of it after her death. If, however, the marriage took place at a late period of the husband's life, and neither an addition, nor any essential improvement in the property has been made in consequence of the marriage, it may be doubted if the wife have a reasonable claim to the enjoyment, either of the whole of the property, or even to the whole of the income arising from it. If a handsome provision be made for her, so that she be enabled to continue a way of living, not wholly unlike to that in which she moved during her husband's life, some are of opinion that she has no just cause to make a complaint.

If a testator has neither a wife nor children, the next persons who have a natural claim upon him are: first, his parents, and then his brothers and sisters.

(*To be continued.*)



To the Editor of the Christian Observer.

You have had notice of some copies of the Syriac Scriptures of the Old and New Testament, recently brought from the Indian Christians of Travancore, by the Rev. Dr. Buchanan. None of these copies have as yet been regularly collated: they have, nevertheless, been partially examined, and compared with the text in the London Polyglot Bible; and the result has been, that those Indian copies are found to agree with the printed text, in all the instances which have come to notice; and hence I have no scruple to pronounce their general integrity; a circumstance, sir, that ought to be known, as well for the honour of the sacred writings in general, as for their integrity and pure conservation in the Syriac language.

There are five copies of the Pentateuch of prime note, 1. The Hebrew. Christ. Observ. No. 115.

2. The Samaritan. 3. The Chaldee. 4. The Syriac, and 5. The Greek. The Chaldee version, may be dated so early as the captivity, and the Syriac prior to the Greek, from many proofs drawn from its internal evidence. I know, very well, the current tradition respecting the Chaldee version of the Pentateuch; but, being critically acquainted with that text, as well as the Syriac, I am convinced from many observations, that the pretensions of Onkelos are not to be confounded with the original compilation of that text, and also, that the Syriac bears marks of antiquity in preference to the Greek.

The Syriac text of the historical and prophetic books is certainly very ancient, as is the same text of the apocryphal books. This uniformity of the copies, as well as their common agreement with those in the other languages, fully attest; all conspiring to evince their antiquity and genuineness.

The Syriac text of the New Testament is allowed, by the most learned writers, to have been written in the apostolic age, and by some to be the work of apostolical men. The Syrian writers contend for the originality of their text of the New Testament, with all that strenuousness that is common with the Greeks and Latins in regard of the Greek text. But, however this be, certain it is, that the Syriac text of the New Testament is of prime note, and bears testimony to its reputed authority and antiquity. The learned Bishop Walton, In Prolegom. Operis Bib. Polyglotti, hath this remark, "Ostendit versio Syriaca Nov. Test. faciem nativam textus originalis, ejusque integritatem testimonio suo confirmat." But the Syrian Christians will not admit their text of the New Testament to be denominated a *version*, which implies another, or original text. Dr. Buchanan, when in India, and at a conference with the Syrian bishop and his clergy on this

point, strongly contested for the Greek, and found them most averse to such conclusion. Their Scriptures, however, confirm the truth of the Gospel against the Jews and Mohammedans, who do not scruple to charge the Christians with corrupting the word of God. The Mohammedans charge both Jews and Christians with such corruptions; but the Syriac and Greek copies recoil upon them with united force; and as for the Jews, the copies of their own Scriptures, in the languages of divers nations and communions of Christians, confute their objections altogether.

It is certainly a point worthy the consideration of the learned, that the Syriac copies of the Scriptures have a sameness and uniformity all over the world—also that the Scriptures in this language have been preserved by means unknown to the Greek text, and by a system of rules similar to the *Massorah* with the Jews, by which every word and sentence of the text has been registered with an exactness no where paralleled except in the Hebrew text of the Old Testament.

Yours, &c.

T. Y.

To the Editor of the Christian Observer.

As we are frequently favoured with observations in your valuable miscellany, on political subjects, in which the welfare of the nation is interested; permit me to offer a few remarks on one which is confessedly of great importance—I mean, those projected alterations in the constitution of the House of Commons, which are styled by their authors a REFORM IN PARLIAMENT.

The epithet REFORM has something very attractive to a well-disposed mind; but then we ought cautiously to guard against the magic of the term, lest we should be led to suppose that *alteration* and *reformation* are synonymous. It is certainly begging the question to insinuate that any proposed alteration will in

reality amend the constitution, till we have shewn in what manner it will effect an improvement.

Though the sentiments of those who are most loud in condemning the present constitution of the House of Commons, do not perfectly agree; yet there is one point in which they seem to concur, that is, in the propriety of extending the privilege of voting for members of parliament. In the sessions of the two last years, it was proposed, as a great improvement, to extend the power of voting to all persons who pay taxes.

It deserves a serious consideration, whether this extension of the elective franchise is likely to diminish the venality so justly condemned; or to procure the election of persons the best qualified to understand the complex interests of the nation, and discharge the duties of a senator with the greatest purity and firmness.

It is a well-known fact, as might indeed be expected, that venality abounds the most in those places, where the electors are in the lowest rank of life. To lessen, therefore, the qualification of electors, will be a most certain method of increasing bribery and corruption;—and as taxes are paid by all house-holders who are not themselves objects of parochial relief, the right of choosing the members of the House of Commons would extend to a prodigious number of persons who are utterly incapable of understanding the real interests of the nation, or appreciating the qualification of candidates for the important office of senators.

The history of civil society, in all periods of the world, shews the ignorance and inconstancy of the multitude in matters relating to the public welfare. And since the proportion of the laborious class of mankind, who are not paupers, is very great in this nation, the choice of our senators must be much influenced, and in many cases absolutely determined, by those who are incompetent to make that choice with discretion.

The term **REFORMATION** naturally induces the idea of restoring a thing to its former state of purity. We are led, therefore, to consider the original conformation of the House of Commons; and in this investigation we shall find no traces of universal suffrage, or such an approach to it as our modern reformers hold out. The choice of our representatives in parliament was committed to those who, by their rank in life, might be supposed capable of forming a right judgment of the qualification of the candidates, and to be above those vulgar prejudices and motives, which too often sway the multitude.

If real *reformation* is the object, the privilege of voting for members of the House of Commons should be confined to men of that rank which may correspond with the freeholders of forty shillings per annum, in the reign of Henry III. or Edward I.—Such a reformation would demonstrate a pure spirit of patriotism in those who supported the measure. To change the original qualification of the electors, is to *innovate*, not to *reform*.

If ever this nation should make the dangerous experiment of extending the privilege of election to all who pay taxes, the ruin of our excellent constitution would not be far distant. The empty professions of specious demagogues would soon dazzle the eyes of the multitude; and the interests of the state would not long be safe in the hands of representatives chosen by popular clamour.

At the last general election, I had an instance of the wisdom of that numerous class of persons who, by useful employment in honest labour, are enabled to pay taxes, yet are not the best judges of the laws or interests of the state. Being called upon twice, by my office of a magistrate, to suppress a riot, caused by the tu-

multuous support of a popular candidate, I found, upon reasoning with some of the ringleaders, that they were emboldened, in making an assault upon some of the most respectable inhabitants of the place, by the idea, that as there was no parliament existing, the laws had also for a time ceased to exist.

The necessity of having a regard to property in those who were to choose our senators, directed the original formation of the House of Commons, and ought now to direct those who would really *reform* that branch of the legislature.

These sentiments are not the result of a party-spirit: they are the dictates of that sound wisdom which existed before this nation was possessed of a regular government.

Let us hear what the wise son of Sirach has delivered as the wisdom of his time.

“ How can he get wisdom that holdeth the plough, that driveth oxen, and is occupied in their labours, and whose talk is of bullocks? He giveth his mind to make furrows; and is diligent to give the kine fodder. So every carpenter and work-master, who laboureth night and day; the smith also sitting by the anvil; so doth the potter sitting at his work; all these trust to their hands: and every one is wise in his work. Without these cannot a city be inhabited” —but “ they shall not be sought for in public council, nor sit high in the congregation: they shall not sit on the judge’s seat, nor understand the sentence of judgment. They cannot declare justice and judgment—But they will maintain the state of the world, and all their desire is in the work of their craft.” Ecclesiasticus, chap. xxxviii. ver. 25, &c.

Let the people of England study this sound wisdom, and they will then make no fatal experiments.

A COUNTRY MAGISTRATE.

## REVIEW OF NEW PUBLICATIONS.

*Fifth Report of the Directors of the African Institution, read to the Subscribers on the 27th March 1811, with an Appendix and List of Subscribers.* London: Hatchard. 1811. price 2s. pp. 143. and viii.

WE have been in the habit of briefly noticing the Reports of the African Institution as they have appeared. We are induced to give to the present Report a more extended consideration, with the view of bringing before our readers several important questions, connected, more or less, with the interesting subject of the Abolition of the Slave Trade.

In our last volume (p. 779,) we took occasion to state, that the acts already passed for the purpose of prohibiting this traffic, were found ineffectual to their object. The trade, however, having been declared illegal, it was incumbent on the legislature, on proof of the inefficiency of their former measures, to adopt such further provisions as might ensure the due fulfilment of their intentions. This proof having been adduced, it was accordingly resolved, that early in the next session, Parliament would take into consideration the means necessary for repressing the daring violations of the law, which had been brought to light. The framers of the act of 1807, by which the Slave Trade had been totally prohibited to British subjects, were aware, even at the time of its enactment, that it fell far short of the exigency of the case. The course most consonant to their feelings, and to their views of equity, would have been at once to have placed this murderous traffic on the same footing with piracy; at least to have pronounced any participation in it to be a felonious act. It was on this principle, that the act of 1807 was originally framed by Lord Grenville. He was induced afterwards to new-model it, and to admit of the

substitution of pecuniary penalties, for the more appropriate pains of robbery and murder. The considerations which influenced the leaders in this great cause, to adopt the more lenient course, in the first instance, were these:—The legislature of this country had for many years sanctioned and encouraged this trade; it would, therefore, have seemed a violent procedure to have passed, at one step, from acts of encouragement, to denunciations of death and transportation:—Accustomed, too, as Parliament, and the public in general, had been to view this trade as one of the ordinary transactions of commercial life, and slowly and reluctantly as many had yielded to the proofs of its aggravated criminality, it was doubtful whether they might not have revolted from the apparent harshness and severity of such inflictions:—Many persons also connected with the West Indies, who were disposed to concur in a legislative prohibition of the Slave Trade, might have been induced to oppose the measure, had it gone the length of branding the persons engaged in it as felons; it being obvious, that if the African trader were thus stigmatized some share of his infamy would be reflected on the West Indian purchaser. In short, it was apprehended to be necessary, in order to ensure the success of the bill, that it should be limited, for the present, to a distinct declaration of the illegality of the trade, and a prohibition of it under heavy pecuniary penalties. When it was once declared to be illegal, no man would dare afterwards to avow that he had any interest in opposing those ulterior provisions, which might be shewn to be necessary for carrying into effect the intentions of the legislature. This expectation has proved to be well founded: for when the bill, for attaching the punishment of transportation to the

crime of trading in slaves, was lately brought forward in parliament, not a voice was raised against it in either house.—We have thought it due to the leaders in this cause thus briefly to explain the reasons, as stated by lord Grenville himself, of their having, in the first instance, stopped short of those measures of just severity to which they have since resorted, and which indeed they foresaw would be necessary for the accomplishment of their object. Some evils may appear to have been incurred by this more lenient course: it has been insufficient to prevent a considerable contraband slave trade: but how much greater would those evils have been, if, through their precipitancy, the bill had at that time been lost. Our readers will also recollect how critical was the moment of its passing. In an hour after it had received the Royal assent in the House of Lords, the ministers who had framed and proposed and supported this most beneficent measure laid at his Majesty's feet the seals of their respective offices. And although the bill had received the active support of Mr. Perceval and Mr. Canning, and also of Lord Harrowby, and other friends of the succeeding administration in both houses, yet it was impossible not to feel great anxiety, until it had passed into a law, lest something should have occurred, in that moment of political change and party violence, to frustrate the hopes that had been raised of seeing an irreversible sentence of condemnation pronounced on this cruel and disgraceful traffic.

The present parliamentary year had no sooner opened, than the Directors of the African Institution appear to have employed themselves in preparing a bill which might strengthen the too feeble provisions of the former acts. That bill has received the Royal assent, and is now in operation. Its main object is to inflict the punishment of transportation, not exceeding fourteen years, or of confinement and hard labour

for a term not exceeding five years, nor less than three years, on all persons, subjects of Great Britain, or residing in any part of the British dominions, who shall be convicted either of reducing any person to slavery, or of carrying away, buying, selling, or using such person as a slave, or of detaining, confining, or embarking on board of any vessel, any such person for the purpose of being sold or dealt with as a slave, or of fitting out, or navigating, or of being in any way concerned in fitting out or navigating any vessel, either employed, or intended to be employed in the Slave Trade: in short, of being engaged, either directly or indirectly, by themselves or their agents, in this trade. This punishment admits of a mitigation in the case of persons acting as petty officers, servants, or seamen; who are to be punished, as guilty of a misdemeanour, only with imprisonment, not exceeding two years; and to such persons a promise of complete impunity is held out, in case they shall, within three months after their arrival at a British port, give information on oath against the principals in the crime to which they have been accessaries, so that such principals may be prosecuted to conviction. Offences under this act are very appropriately directed to be tried according to the provisions made for the suppression of piracy, in an act of the 28th of Henry VIII. and of the 11th and 12th of William III.—The present act is not to be construed as repealing any of the former acts for the Abolition of the Slave Trade, in respect of forfeitures and pecuniary penalties; and a power is conveyed by it, to all governors of forts and settlements on the coast of Africa, and to all persons deputed by them, of making seizures and prosecuting offences under those acts.

We are sanguine in hoping that this new law will very materially abridge, if not wholly abolish, that contraband Slave Trade which British subjects and British capital, dur-

ing the last two years, have been engaged in carrying on. On this point, we shall quote the authority of the Directors of the African Institution.

“ It is obvious, that, while the punishment of trading in Slaves is confined to confiscations and pecuniary mulcts, the only consideration with the individuals who are still unprincipled enough to embark in it will be, whether the profits of their crime be more than adequate to the pecuniary loss which they risk by the commission of it.

“ This view of the subject has been exemplified on a variety of occasions, and it is strikingly confirmed in a letter received a few weeks since from Mr. Smith, the acting Judge of the Vice-Admiralty Court at Sierra Leone, dated 12th December, 1810. This gentleman expresses himself as follows :

“ I have had my hands pretty full of admiralty business lately ; but it appears to me, that hardly any thing will put a stop to this abominable traffic. The profits are so extremely high, that if they save one cargo out of three, they will still make money.”

“ Such being the case, it became necessary that a punishment of a very different nature should be attached to this crime. And the Directors cannot but hope, that the risk of an arraignment and trial for felony will do more to deter men possessing capital, from engaging in the Slave Trade, than the infliction of the severest fines.”  
pp. 10, 11.

There is one clause in the act which seems to us to require a few observations. It is that which excepts from the operation of this law all persons selling, removing, or transferring slaves within the British West India Colonies, provided such slaves shall have been imported before the first of January 1808 ; for if imported subsequently to that period, they are legally entitled to freedom. We do not mean to deny the propriety, all things considered, of this exception ; and yet we find it hard to reconcile our minds to the circumstances which render such an exception necessary or expedient. There is something extremely revolting to British, and still more to Christian, feelings in the parliamentary recognition of a state of slavery, unless it be for the purpose of mitigating its harshness.—Jealous as this nation has always been on the sub-

ject of personal liberty, it is not easy to account for the worse than apathy with which it has regarded the open and undisguised oppression of hundreds of thousands of our fellow subjects, who are shut out not only from all participation in British rights, but are destitute even of the *shadow* of legal protection, except in what regards life or limb. We have often brought before our readers a view of that high ful system of bondage which prevails in our colonies. We are unwilling that the impressions of its enormity, should be weakened by any apprehension that the Abolition of the Slave Trade has as yet had the effect of materially softening its rigours. It is a system which stands still preeminent in cruelty and injustice ; for we are bold to affirm that there is no condition of slavery now existing on the face of the globe, and that there never has existed a state of slavery, not even among the Romans, whose slave code was by far the most rigorous of any, which may not be called mild in comparison with the slavery of our West Indian Colonies. And yet this slavery, known and proved to be thus inhuman and oppressive, is continued, is recognised, is sanctioned even by a British Parliament, without one direct step being taken for the alleviation of its miseries. It is indeed most strange that such a monstrous anomaly as this should ever have existed. It will be stranger still, if, after its true nature has been fully and accurately ascertained, it shall continue to exist, without an attempt, at least, to abate its evils.

Let us contemplate the state of a slave in the British West Indies. He is, in the first place, the absolute property of his master, and may be sold by him at pleasure, precisely in the same manner as he may sell a horse or a mule. Nor is the master bound, in making such a transfer of a fellow-creature, to consider for one moment, either the character of the individual to whom he conveys by the deed of sale his right of property, nor the ties of husband, father, wife, or child, which may be suddenly and

eternally broken by the transfer. In the eye of *colonial* law, the negro slave is a *thing*, not a person. He has absolutely no political existence, nor any civil rights. He can neither sue nor be sued. The testimony of ten thousand slaves witnessing a murder would avail nothing against a person of free condition. Not only would not a free person be convicted on such testimony, but such testimony would not even be received. Laws, it is true, have lately been passed in the colonies which make the murder of a slave a capital felony, and which prohibit, under certain pecuniary penalties, the maiming, or the immoderate corporal punishment of slaves. But these laws, forced from their petty parliaments by a desire to avert any direct interference of the mother country in their interior legislation, after having answered the purposes of delusion, have been allowed, for the most part, to sleep. It is, indeed, vain to expect that laws will be efficient which are opposed to the feelings and prejudices of almost the whole community, by whom, in the capacity of magistrates and jurors, they are to be executed.—Laws have also been passed for regulating the food, clothing, hours of labour, and religious instruction of the slaves. But it is admitted on all hands, that these laws were never intended to be operative; and that under the existing system, it is impossible they should. The answer of Governor Prevost, of Dominica, to an inquiry of the Secretary of State (Earl Camden) on this subject, is fully applicable, nor has any one attempted to deny this, to the case of all the islands. “The act of the legislature of Dominica,” observes the governor, in a letter dated Jan. 17, 1805, “entitled ‘an act for the encouragement, protection, and government of slaves,’ appears to have been considered, from the day it was passed until this hour,” (it had then been in force about eight or ten years,) “as a political measure, to avert the interference of the mother country in the management of slaves.”

“Having said this, your Lordship will not be surprised,” he adds, “to learn that the bill has been wholly neglected.” If further proof were wanting, that the *meliorating* laws of the West Indies, as they have been called, were enacted merely to blind the eyes of superficial but well meaning men in this country, and to supply a convenient argument to the friends of the slave trade and slavery, it might be furnished in abundance. The Report before us affords a striking confirmation of this view of the case. It is contained in the Appendix marked U. and is there inserted in order “to exemplify the nature of the bondage into which it is the object of the Institution, to prevent the natives of Africa from being any longer reduced.” We proceed to lay the statement before our readers.

*“Case of the King v. Edward Huggins, sen. esq.*

“The defendant, Edward Huggins, sen. Esq. is an eminent planter in the island of Nevis; has been peculiarly successful of late years, while other planters have in general had very opposite fortune; and has, in consequence, been extending his possessions progressively, by new purchases of estates and slaves: so that at present he is said to own above six hundred negroes.\*

“Unfortunately, he is an instance of the frequent, though short-lived, success that attends a rigid exaction from the slaves, by means of severe discipline, of more than ordinary labour. Among other abuses, of which, during the Abolition-controversy, the existence was denied in Parliament, this gentleman has practised that of compelling his unfortunate slaves to perform night-work in the field, when the moon light makes it practicable; and the kind of labour in which on those occasions they are employed, is that of carrying out dung from the home-stall to the fields, in wicker baskets, on their heads.—(See a description of this work in the Parliamentary Evidence on the Slave Trade; especially that of Sir Ashton Byam, attorney-general of Grenada, a witness called on the part of the anti-abolitionists.)

“Night-work (except in crop time, for the purpose of more speedily cutting and grinding the canes) is prohibited by a recent law of the islands composing the Leeward Island government. A General Coun-

\* The number, we have heard, has since been increased by fresh purchases.

eil and Assembly of those islands were convened at St. Kitt's in 1798, in consequence of the earnest applications of his Majesty's Government (pursuant to a parliamentary address) to the colonial governors and legislatures, to obtain laws for the protection of slaves and the melioration of their state; and an act was passed for those purposes, by the tenth section of which it is enacted, that the slaves shall not be turned out to work before five o'clock in the morning, nor after seven in the evening, except in crop time, or from some evident necessity, under the penalty of five pounds.

"Whether Mr. Huggins's slaves had heard of this law, or whether the repugnance of injured nature to his oppressions produced involuntary opposition, is not known; but so it was, that some desertions, or some appearances of insubordination, were asserted to have been produced by the illegal exaction of night-work in carrying out dung. No insurrection, nor any forcible resistance of the master's authority, was proved, or even pretended, on the part of Mr. Huggins; and had such crimes been committed, the civil magistrate in the West Indies is always ready enough to punish them; nor is the bringing slaves to judicial punishment attended with any trouble, expense, or delay. Mr. Huggins had therefore no excuse for taking the law into his own hands, if the offence had been of a public kind. But it is understood to have amounted to no more than the private fault of non-obedience to unlawful commands of the master or his agents, or, at most, to desertion from the estate.

"This gentleman, however, was resolved on a vengeance, not only extra-judicial, but such as no magistrate, even in cases of the most heinous public offences, is empowered by law to inflict.

"Here it is necessary to say something of the mode of corporal punishment to which Mr. Huggins had resort, and its limitation by the colonial law.

"The ordinary punishment of slaves, is a whipping with a cart whip, or, as it is called in Jamaica, the Cattle-Whip, because it is the same which the drivers of carts or waggons in the West Indies apply to their mules or other cattle when working in a team. The same instrument coerces the labour of slaves in the field; but when applied as a punishment for past faults, and in a solemn way, its inflictions are much more severe. The slave, instead of receiving a lash or two horizontally, or obliquely, over his jacket, shirt, or trowsers (which, nevertheless, is sufficiently painful,) is laid down on the ground, his arms and legs being extended, and generally held down, and his body laid bare from the back downwards. The lash is then applied vertically, by the driver or executioner, who stands at

the proper distance to make the sufferer feel the full power of his torturing instrument. The report of the lash is louder than that of the long whalebone whips of our London carmen; and its effect so severe (except when the drivers are humanely forbid to cut, as the phrase is,) that blood is drawn, and the skin stripped off, by every lash; till at length, if they are numerous, the poor victim's flesh, from the small of the back or hips down to the middle of the thigh, is not only excoriated, but cruelly mangled and torn. Such deep incisions are often made, that the parts, after they are healed, retain a shocking appearance during the rest of life.

"From this account of the punishment, it will not seem strange that the number of lashes has been limited, by general practice as well as law, to a number less than forty. In most of the penal slave laws of the colonies, there is no medium in the scale of punishments, when inflicted by judgment of law, between thirty-nine lashes of the cart whip, and mutilation, banishment, or death; and ten or twelve lashes are in general held an adequate punishment for common domestic offences—at least by merciful masters. The meliorating acts, as they are called, for the protection of slaves, have in this respect attempted, or affected, to control the master's authority; and the acts of the Leeward Islands already referred to, in the fourteenth section, has enacted, That if any person shall "cruelly whip" his slave, he shall be liable to an indictment in the superior court of criminal jurisdiction of the island, and, on conviction, shall be punished by fine or imprisonment, or both, at the discretion of the court. The slave, so cruelly whipped, is also, if it be thought necessary for his protection, to be sold to another master.

"After these explanations, the nature of Mr. Huggins's conduct will be better understood.

"Not content with gratifying his vengeance by punishment within the bound of his plantation, where he might have laughed at public justice, by suffering none but slaves to witness his oppressions; he was resolved to shew his contempt of the law, and of the feelings of his more humane fellow-colonists, by making the public market-place of Charlestown, which is the seat of the insular courts and government, the theatre of a dreadful execution upon his unfortunate slaves.

"Accordingly, on the 23d of January 1810, he went, attended by two of his sons, on horseback, with upwards of twenty of his devoted victims, men and women, in custody of the drivers, through the streets of Charlestown, to the market-place; and there proceeded to indulge his cruelty to the utmost, during more than two hours, in

the face of day, and in the sight and hearing, not only of free persons, but magistrates, who offered him no interruption.

"To one negro man he gave, by the hands of expert drivers, no less than three hundred and sixty-five lashes; to another, one hundred and fifteen; to a third, one hundred and sixty-five; to a fourth, two hundred and fifty-two; to a fifth, two hundred and twelve; to a sixth, one hundred and eighty-one; to a seventh, one hundred and eighty-seven;—to a woman, one hundred and ten; to another, fifty-eight; to a third woman, ninety-seven; to a fourth, two hundred and twelve; to a fifth, two hundred and ninety-one; to a sixth, eighty-three; to another eighty-nine; and to various other women and men, various other cruel measures of the same punishment.

"The poor sufferers were, of course, dreadfully cut and mangled; but they were conveyed to the plantation of their savage master, and attended by his surgeon, who, at his request, had been present at the execution, and who, though a justice of peace, had not interfered, as such, to prevent or forbid the crime. By his evidence at the trial which afterwards took place, it would appear that none of them died, though he admitted that many of them had suffered severely from fevers, the effects of their punishment. But by a subsequent account from the island, it appears that one of the women who was the most severely whipped, has died since the trial, or has since been discovered to be dead.—Either this, or some other female sufferer, cried out during the whipping, that she was with child, but was disregarded, and her punishment went on. Among the circumstances of cruelty which have been mentioned, one of the drivers was brother to one of the men whom he was compelled to lacerate in the presence of the unfeeling master.

"At the time of this outrage on humanity, public decency, and law, no less than seven magistrates were in Charlestown. Two of them, the Rev. William Green, who holds two livings in the island, and is a justice of the peace, and the Rev. Samuel Lyons who also holds two livings there, and is a member of the council, were within hearing of the lash, and must have known of the cruel and illegal cause, yet did not at all interpose. The same has been already remarked of the surgeon, Dr. Cassin. He admitted, at one of the trials which took place, that he was sent for by Mr. Huggins to attend in his professional character, and that having counted two hundred and thirty-six lashes given to one of the negroes,

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he said he thought it was enough; but Mr. Huggins replied, he did not want his advice, unless he thought the man could bear no more, on which he, the witness, retired. Another justice of the peace, Mr. Edward Huggins, junr. was seen looking on at the execution the greatest part of the time.

"But though some of the magistracy of the island were thus negligent of their duty, and appeared to regard the meliorating act, as all such acts, it is to be feared, are regarded in every island which has passed them, viz. as laws never meant to be obeyed; the House of Assembly at Nevis, to its honour, considered this transaction as one that they were bound in humanity, and from regard to the credit of the colony, publicly to reprobate, and to make the subject of legal investigation. On the 31st of January 1810, eight days after the fact, they came to a resolution to that effect, which they ordered to be printed, and to be transmitted to England, and circulated throughout all the islands, together with the evidence laid before them as to the facts of the case.

"The Council concurred in this resolution, except as to the printing and publishing the minutes; but they had been published previously to this opinion of the Council, in the *Gazette of St. Christopher*, by order of the House of Assembly.

"It should here be observed, that as there is no newspaper at Nevis, the *Gazette of St. Christopher* is the common organ of all official publications by the Government of Nevis.

"Perhaps to publish the evidence at all in that stage of the proceeding was premature; but the Assembly seems to have thought that the audacious publicity and notoriety of the act demanded from them a public reprobation of it, lest it should redound to their own disgrace, and be a subject of scandal in Europe. Whatever credit, however, the resolution may reflect on the individuals who passed it, the event has too well proved that the society in general does not deserve to share in it.

"An indictment was preferred, and found against Mr. Huggins, on the Act of the Leeward Islands before referred to; and early in May, 1810, it came on to be tried in the Court of King's Bench and Common Pleas at Nevis, when the facts, as here stated, were fully proved; and indeed not disputed on the part of the defendant. He contented himself with attempting to prove that the slaves had been disorderly; but nothing like forcible resistance to the master's authority, or even mutinous or disrespectful language to him, or to any white person, was proved against them by any of

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his witnesses. The whole offence brought home to them was, their absenting themselves from the estate at night, to avoid carrying out dung by moonlight; and even in this offence some of the sufferers were not implicated. One of them had only neglected his duty as a watchman.

"It may seem strange, after reading the act on which the indictment was founded, that any evidence of this kind should be received, since no offence on the part of the slaves could justify the cruel conduct of the master. But it will be thought still stranger, perhaps, that the defendant's counsel should argue to the *jury against their obligation to respect the act itself, speaking of it in the most contemptuous way, and intimating that it was passed merely to satisfy the clamours of some individuals in England, whom it was necessary to appease.* Such, however, appears to have been the nature of the defence; and the defence was effectual. Mr. Huggins, after a short deliberation by the jury, was acquitted!!!

"It may be thought, that at least the offender will be discomfited hereafter by the more respectable members of the society. On the contrary, a party was making in his favour, to turn his opponents out of the Assembly at the present year's election, and place in their stead a majority, who may expunge the resolution recorded against him; and by the last accounts, two of his sons were just returned. The president of the council, being his son-in-law, is the less inexcusable for taking an active part on his behalf; and the influence of his own property and possessions in that small island is very considerable. But in the West Indies a master, prosecuted for the abuse of his power over his slaves, is always sure to find zealous partizans in abundance, among the many who are conscious that the case may be their own.

"Mr. Huggins is so well aware of this, that he has not been content to stand on the defensive. He has prosecuted, in St. Christopher, the printer of the Gazette in that island, for inserting the minutes sent to him by order of the Assembly; and the prosecution has been so popular there, that one jury staid out of court a long time (it is said three days) because they could not agree in finding the defendant not guilty, though satisfied of his innocence in point of intention.

A juror at length was withdrawn, and a second trial afterwards had, when the following verdict was found: 'Guilty of publishing a libel, issued by the House of Assembly of Nevis, under a mistaken opinion that it was not a libel, and that the autho-

rity of that body justified his publishing their resolutions.'

"The printer was sentenced to a month's imprisonment, and to find bail to keep the peace for three years." pp. 43—60.

The above statement is fully confirmed in all its parts by papers which have been laid on the table of the House of Commons, (many of which are inserted in the appendix to this Report,) and particularly by the notes of evidence taken during the trial by the counsel employed, not only for the prosecutor, but for the defendant; the letters of Governor Elliott to the Earl of Liverpool; and the letters of J. W. Tobin, Esq. a planter of Nevis, to the Governor.

It ought to be known, that to the exertions of the gentleman who has just been mentioned, Mr. Tobin, it is owing, that these atrocious proceedings have attracted the notice of government and the public. Mr. Tobin is himself a West Indian planter; but he has nobly emancipated himself from those shackles of prejudice by which most around him continue bound; and he has dared to be singular enough to advocate, in a West India colony, the cause of the oppressed negro. To his lasting praise be it recorded, that he has spared no pains, and scrupled no sacrifices of personal ease and comfort, to bring to light and to punishment the atrocities of which we have given an account; and though assailed, as might have been expected, with the vilest slanders, as well as with threats of legal prosecution, he has continued to pursue, with a firm and unbending mind, his honourable course. He has, indeed, one peculiar source of protection from personal violence: he is blind, and cannot therefore be called out to pay with his life the forfeit of his humanity. But this defect, on the other hand, serves to make his exertions, and the mental elevation which has dictated them, the more meritorious.

Before we close this review, we shall have the gratification of recording a second instance of the same manly and generous spirit, which has recently occurred in another of our islands.

Mr. Tobin, in writing to Governor Elliott on the subject of Huggins's conduct, has thrown additional light upon it.

"Coming from a country where the fountains of justice still remain pure, and the liberty of the press is respected, your Excellency must, I am persuaded, on your arrival here, have experienced the same feelings of surprise and indignation, which the respectable part of this community did, on hearing a **VERDICT of ACQUITTAL** pronounced against one of the actors in that bloody scene! The evidence on the trial was still stronger than in the affidavits; for it appeared, not only that several of the negroes received more than two hundred lashes, but that a still severer torture was inflicted on one of them, by the continued application of two cart-whips, to make him confess, what he persevered in declaring he was ignorant of; and this was sworn to by two respectable witnesses. One of the women received two hundred and ninety-two lashes. She is still alive! But, another, of a weaker frame, and whose punishment was far less, died, after a lingering illness, the 22d of June last. Had they all died, the act by which they suffered being, according to the declaration of that jury, a legal act, the authors of it would have been perfectly **GUILTY**; and every overseer in the country, however ignorant or brutal, left at full liberty to whip, mutilate, and destroy, at his pleasure, the slaves committed to his charge. But, fortunately, the verdict of a jury makes no precedent in law; and **CAPITALITY**, by the English law, which is in full force here, is still cruelty. It was not defined by our ancestors, or its limits marked out by line and compass, but left to the heart of man to determine: and deeply it is to be lamented, that in this small community such an appeal is found insufficient."

"Mr. Huggins, the author of these evils, when I was here sixteen years ago, was then as distinguished for his cruelty as in the present day, and his conduct held in abhorrence by every good man in the community, and by no one more than by Mr. Cottle, since become his son-in-law, neither deficient himself in understanding or humanity. Mr. John Stanley, late attorney-

general for these islands, some years since, assured my father, that he was examined before a committee of the House of Commons respecting a murder committed by Mr. Huggins, who has not scrupled to acknowledge to a friend, that he shot a negro. It was understood at the time, that the body had been thrown into a negro hut, and burnt with it. An inquest was taken on the body of another negro, who died shortly after a most inhuman flogging; but the overseer, who is still in the island, refused to give any satisfactory evidence to the grand jury who examined him. Two wretched suicides, weary of life and the sufferings they endured, have been taken out of a cistern with their chains about them. Not whips and chains alone, but iron collars armed with spikes, have been used, and I believe still are, as instruments of punishment by this man. Ignorant and brutal as he is, he has amassed an immense fortune, and still is grasping at the possession of more land and more negroes. His doctrine was, that it was cheaper to buy negroes than to breed them. He has publicly boasted of five attempts against his life by poison; and there are medical men who well know the facts. In the first six months after he took possession of the estate called Pinnings, nine negroes died without any epidemic disease. A wretched old woman came to me a few days ago, to tell me she was compelled to work in the field. She was a favourite house-negro in her former master's family, and had nursed one of his children. Being ordered to throw a mixture of gunpowder and salt-water on the mangled bodies of the negroes whipped in the market-place, she refused, and incurred the displeasure of her master; and her intellects have since been evidently disordered. An English groom, who had been witness to many of these shocking scenes, quitted the estate with horror, and returned to England, where his testimony will have some weight, as he bears a very good character. The negro, Fanny, who died, had not been accustomed to hard work for many years before Mr. H. got possession of the estate: but he put her into the field, and she was one of those ordered to carry out dung by night. She never worked with the hoe again after the whipping, and died of an atrophy. Of the three who composed the jury on the inquest, two were on the jury which acquitted Mr. Huggins; and the coroner was one of the magistrates, who, with unconcern, beheld the flogging in the market-place. This inquest was never returned to the Secretary's office, as is usual, and was not to be found when called for by the grand

jury, who, fortunately for the country, did not present either of the Mr. Huggins's, or we should have witnessed a trial more scandalous than the last." pp. 81, 84, 85.

A letter accompanies these heart-sickening communications from the Earl of Liverpool to Governor Elliott, in which he states, that the narrative of Mr. Huggins's unparalleled severity had made the deepest impression on the minds of his Majesty's government. "It might have been hoped," observes Lord L. "that the fear of disgrace attendant on an outrage of humanity, so publicly exhibited, would have been sufficient, in any civilized country, for its prevention; but it never could have been supposed possible that so flagrant a violation of the clause of the act, called the Melioration Act, could be submitted to the cognizance of a court of justice, and be exempted from the punishment which the judge is empowered to inflict on conviction of the offender." Had his Lordship passed a few years in the West Indies, and been acquainted with the interior structure of a West Indian community, his surprise would have been somewhat differently placed. It would have been excited by the novel circumstance of an accuser and prosecutor having been found there, bold enough to unveil such a transaction, rather than by the impunity which has attended it.

The view which Governor Elliott takes of the subject, in a letter which does not appear in this Report, but which is among the papers laid on the table of the House of Commons, is exceedingly just. The root of the evil, he remarks, lies deeper than in the remissness or culpability of the individuals who conduct the government of those islands; and he represents it as originating in the very frame of society. The acquirements of education among the white inhabitants, consisting of "managers, overseers, self-created lawyers, self-educated physicians, and adventurous merchants, with little real capital and scanty credit, are very unequal to the task of taking a share in the

government." And be it remembered, that to this class, so constituted and so qualified, the most important functions of government are entrusted. "The prevalence of principle, either moral or religious, is also (he fears, not to be fairly calculated from the repetition of the hackneyed expressions, of which an ostentatious use is frequently made in addresses, and on all occasions meant to meet the public eye at home. To collect from such a state of society," continues the Governor, "men fit to be legislators, judges, or jurymen, is perfectly impracticable."

We are happy to perceive that Lord Liverpool, with an expression of becoming indignation, has conveyed to Governor Elliot, the commands of the Prince Regent, to remove from their honourable situation, any magistrates who actually witnessed the atrocities of Mr. Huggins without interference, and who have no better justification of their conduct to allege, than ignorance of the duties attached to their office; and he desires that this may be done "with that degree of publicity that may mark to the community to which they belong, his Royal Highness's reprobation of such culpable remissness on their part."

So much space has been already occupied with the evils of the West Indian system, that there are some important features of it which we shall be obliged to leave almost wholly untouched. We allude particularly to the insufficiency of food; and to the system of coercing the labour of the negroes by means of the cart whip, which is universally prevalent in the West Indies. Particular instances of such cruel conduct as that of Mr. Huggins are only of occasional occurrence. The two evils which we have now mentioned, on the contrary, are of regular, unceasing, and therefore most powerful operation. During the hours of labour, the negroes are actually *driven* to exertion, by either the application, or the dread, of the impending lash, in the same way as a team of horses is

driven in England. And while they are thus incited by brute force, in a climate requiring indulgence, to efforts far beyond their strength in respect both of intensity and duration, their allowance of food is, in a vast number of cases, exceedingly scanty and inadequate, as we should be prepared to prove from documents furnished by the West Indians themselves. On this branch of the subject, however, we cannot at present dwell.

But what, it will be asked, is the remedy which it is in the power of Parliament to apply to these admitted and enormous evils? Has not the mother country resigned to her colonies, by formal acts, the right of interior legislation; and does not the case of America furnish a practical and conclusive illustration of the danger of interfering with such a right? We reply, that the contest with America was a contest respecting taxation, and not legislation. If we were to admit in the fullest extent, that the population of every British colony inherited an exclusive right to tax themselves, yet no such right of legislating for themselves can be inferred from the principles of the British constitution, and still less from the universal usage in similar cases. In truth, the laws of Great Britain, are, *ipso facto*, the laws of every British colony, until either by charter, or by act of Parliament, a power of local legislation is conferred upon it, or rather delegated to it. It hardly requires an argument to shew, that if this power should be systematically abused to purposes directly at variance with those for which it was conferred;—if instead of being employed for the only legitimate ends of all government—the protection of subjects, and the maintenance of their just rights by an equal and impartial administration of the laws—it is made the instrument of subjecting to the extremity of degradation and wretchedness, to the most grinding oppression which has

ever disgraced any country whether barbarous or civilized, nine-tenths at least of the whole mass of the population:—it then becomes the indispensable duty of those who have too rashly delegated such a power, to inquire into its misapplication, and, if some less summary remedy does not promise to be efficacious, even to annul the grant. Is it to be endured that the five or six hundred white inhabitants of Nevis, for example, shall combine to reduce to the condition of brute beasts not less, perhaps, than ten thousand of their fellow-subjects? and, though depending entirely on the naval and military force of the mother country for the means of safety from internal revolt, shall yet question the right of Parliament, even to take cognizance of their internal administration, however flagrantly unjust and oppressive it may be proved to be; because, forsooth, they have, at some time or other, received what they choose to call a *British* constitution! The principle has been fully admitted, that if the electors of a particular borough should grossly abuse their privileges, they may be disfranchised by act of Parliament; and instances have occurred, even in our own memory, of the disfranchisement of boroughs, which contained many more voters than Nevis contains free inhabitants. Why should the charter of Nevis be held on a different tenure? Besides this, the charters, or constitutions, given to the different islands, expressly stipulate that nothing shall be enacted by their legislatures, and therefore, by inference, that nothing shall be in force as law, which is inconsistent with the laws of England. On this ground alone, there is not a single charter granted to a West India colony which has not been forfeited; for there is not a single colony in which the gift of what is called a British constitution has not been employed as the means of establishing a system of tyranny and despotism, not merely alien to the liberal spirit of British legis-

lation, but revolting to every feeling of common humanity.

But the objection we are considering stands opposed to precedent as well as to principle. Innumerable are the acts to be found in the statute books of this country, which go directly to legislate for the colonies; and even the famous declaratory act of Mr. Grenville, while it renounces the right in the imperial parliament of taxing the colonies, is so far from renouncing the right of legislating for them, that it solemnly affirms the existence of such a right, and the determination of Parliament to maintain it inviolate.

It would carry us too far from our present purpose, were we to discuss at large this important, but greatly misconceived, subject. All we propose to do is to enter our protest against that novel and mischievous doctrine, which, for the purpose of saving in its integrity the right of individuals to oppress and crush, for their own emolument, thousands and hundreds of thousands of their fellow-creatures and fellow-subjects, would divest the imperial parliament of all authority to inquire into the exercise of powers which itself had incautiously delegated, or to redress and prevent wrongs, which, but for the protection it affords to the wrong-doer, would not be endured by the sufferers, perhaps, for a single day. For our own parts, we should be reluctant to have recourse to the violent remedy to which we have thought it right to advert; and we should therefore rejoice if the colonial legislatures would themselves begin the work of reformation. But we do not see how Parliament can avoid looking into the case, now that it has forced itself into notice, without a complete dereliction of its duties. To the disgrace of Great Britain and her colonies, the British slave code is more severe in its provisions than, perhaps, any other. Compared with it, the code promulgated by the Spanish government is freedom itself. A

copy of this code has been laid on the table of the House of Commons, and is inserted in the Appendix to the present Report. We will briefly notice its principal provisions.

Every master is obliged to instruct his slaves in the principles of religion, taking care to explain to them the Christian doctrine every holyday, on which they are not to be obliged, nor even permitted to work, either for themselves or for their masters,\* excepting at the time of the crop. The justices of the district, and the magistrates, are to determine the quantity and quality of food and clothes to be given to the slaves by their masters. The justices and magistrates are also to regulate the work to be done in the course of the day; giving the slaves two hours of each day for their own use and advantage; taking care that no slave shall be required to work who is sixty years old, or younger than seventeen; and that the women shall not be employed in any business which is not conformable to their sex, or in which they must mix with the men.† Their times of diversion, the commodiousness of their houses, the sufficiency of beds and bedding, and the erection of proper infirmaries are made the subject of specific regulations. Masters must not allow the unlawful intercourse of the sexes, but must encourage matrimony; nor must they hinder their slaves from marrying with those of other masters. And in case of such marriage, the wife shall follow her husband, whose master shall buy her

\* In the English islands, Sunday is the universal market-day. On that day also, the slave is, in many cases, compelled to labour for the purpose of raising food for himself and family. The master's avarice will not allow him even this respite from toil, which the Almighty has mercifully provided both for man and beast.

† In the English Islands, the women not only work in the same place with the men, but in general are compelled to perform the same kind and quantity of agricultural labour.

at a fair valuation; and if he refuse, the master of the wife shall have the same power. The punishment of a slave by a master or steward (and none else have power to punish in any degree) must not exceed the number of twenty-five lashes, and these must be given in such a manner as not to cause any contusion or effusion of blood. Offences requiring a greater punishment, must be prosecuted and punished in the case of a slave, as in the case of any other delinquent. Masters or stewards, failing in any of the points above specified, are to be fined 50 dollars for the first offence, 100 dollars for the second, and 200 dollars for the third; and in case of committing the same fault again, shall be liable to still heavier inflictions. When masters or stewards are guilty of excess in punishing their slaves, causing them contusion, effusion of blood, or mutilation of members, besides paying the above fines, they shall be prosecuted as criminals, and be punished according to the nature of the crime; and the slave, if capable of working, shall be sold to another master; but if unable to work, he shall not be restored to his master, but shall be maintained at his master's expense. If any person, excepting the master or steward, shall injure, chastise, wound, or kill a slave, he shall be dealt with exactly as if he had committed the same offences towards a free person. Masters are obliged to deliver in a yearly list of all their slaves with distinction of sexes and ages: and when a slave dies, they must inform the justice of it, within three days, with a view to the investigation of the causes of his death; and if they fail in this, they shall be bound to prove his natural death, or to submit to a prosecution. Slaves have a right to a weekly portion of time for their own benefit, and they may also redeem themselves at a fair price. All female slaves who have cohabited with their masters, are entitled to freedom. In failure of

lawful children, the illegitimate offspring, of whatever colour, may, after any act of acknowledgment by the father, inherit his property, and succeed to the mother's without any such act.

We are aware, that even if all these salutary regulations were, in terms, admitted into our colonial statute book, they might prove as ineffectual as the meliorating acts which now exist there. We do not want in the colonies new laws merely, but a new administration of justice. The crimes to be repressed are chiefly the crimes of the oligarchy of white inhabitants, who, whatever differences they may have on other points, in every thing that regards the laws regulating slavery and protecting slaves, are, for the most part, so knit together by common feelings of pride and prejudice, and are so wakefully alive to the minutest circumstance which may tend to lessen the importance of the white as compared with the black population, that while judges and juries are selected exclusively from this body, and while human nature continues to be what it is, little hope can be entertained that justice will be fairly administered between master and slave. In the Spanish colonies, the security of the slave has arisen from this, that the judges who were empowered to redress his grievances, were directly amenable to the Crown for their conduct, and were independent of colonial legislatures and colonial juries. And until a system in some respects analogous to this be adopted in our own colonies; until judges of respectability shall be sent from England, possessing a due share of legal knowledge, and wholly unconnected with the islands in which they are to officiate, armed also with powers which may enable them to interfere summarily for the redress of oppression, little improvement is to be expected. And even in this case, not only will the colonial laws require a thorough revision; but the judges

themselves, with what ever care they may be selected, will stand in need of the vigilant superintendance of the supreme government at home, and should be made to feel that they are loaded with a weighty responsibility.

Another regulation which we conceive to be absolutely indispensable to the due administration of the colonial governments is, that no person who fills the situation either of judge or governor, or even of secretary to the governor, shall possess a foot of land in the West Indies, or shall be the owner of a single slave. Hitherto our policy has been directly the reverse of this. Governors have, for the most part, been appointed to the charge of West Indian colonies, not from any consideration of their qualifications for the office, or of their superiority to those vulgar prejudices which have so fatally perverted the course of justice in our West Indian Islands; but for the very reason which should have been regarded as an unsurmountable bar to their appointment; namely, that they were possessed of property in land and slaves, within the colony over which they were placed. The fatal consequences of such a mode of selection do not require to be particularized: they are of themselves sufficiently obvious; and unhappily a number of facts, of recent occurrence, might be mentioned, in illustration of the evils with which it is pregnant. If government, therefore, would succeed in their wishes and endeavours (which we believe to be very sincere) to reform our West Indian system, they must begin by entirely reversing this ancient line of policy. They must not only not permit any owners of West Indian estates to fill the offices we have mentioned, but they must forbid persons who accept these offices to acquire any such property, on pain of immediate dismissal. This regulation may seem harsh, but it is indispensable. The happiness of thousands of our fellow-subjects, is not

for one moment to be put in competition with the interested views of any individual, however exalted.

But we expect to be told that our exposition of the enormities of the West Indian system is contradicted by the evidence of facts. Mr. Huggins, it is true, has been acquitted, notwithstanding the most irrefragable proof of his guilt; but then another culprit of a similar description has recently suffered, in a neighbouring island, the extreme sentence of the law. The execution of Mr. Hodge, a planter of Tortola, for the murder of his slave, is a triumphant refutation of all that has been alleged respecting the frame of West Indian society, and the inefficacy of West Indian meliorating laws. This argument has been already adduced in the House of Commons; but had some papers which have since been presented to Parliament, been at that time on its table, a much more conclusive answer might have been given to the argument, than, under the ignorance which then prevailed respecting the real facts of the case, it could possibly receive. A copy of the papers in question have just reached us; and, after having attentively perused the tale of horrors which they unfold, we are willing that the justness of our views of West Indian policy shall be tried by this document. We are willing to rest their vindication on the details of that very transaction, on which the friends of the colonial system have somewhat incautiously relied for the defence of that system.

The facts sworn to in the different depositions, which led to the apprehension and trial of Mr. Hodge, we will now proceed to detail; but before we do this, we are bound to apprise such of our readers as are not armed with strong nerves, that they will do well to pass over the succeeding fourteen paragraphs.

1. In January, 1806, a slave named Welcome, belonging to Mr. Hodge, was employed by him as a hunter, to go in quest of runaway slaves.

After hunting for four or five days, he returned home unsuccessful; in consequence of which he was laid down by Hodge's order, and severely cart-whipped. He was *immediately* sent out to hunt a second time, and in a few days again returned unsuccessful; when, with his old wounds uncured, he was a second time, by Hodge's order, laid down, and severely cart-whipped. Welcome was immediately sent out hunting a third time; and returning in a few days, with the same success as before, he was again severely cart-whipped by Hodge's order, and put in very heavy irons, with a pudding on each leg, and a crook round his neck; and in the night-time was confined in the bilboes or stocks. He was at the same time allowed little or no food, and consequently became so weak, that he could scarcely walk. In this condition, with dreadful sores, occasioned by his former whippings, he was ordered to go to a neighbouring estate; but being unable to proceed, he fell down on the road, and, being carried home, he was again cart-whipped, and died in consequence the same night.

2. Mr. Hodge having suspected two female slaves, Margaret his cook, and Else a washer woman, of a design to poison Mrs. Hodge and his children, he poured a quantity of boiling water down their throats; and having, after this, severely cart-whipped them and chained them together, he sent them, in a state of entire nakedness, to work in the field. Both these slaves languished for a short time in a miserable condition, and then died. On the day that Margaret died, one of the deponents going into the kitchen, and observing she was stupid, asked her what was the matter; on which she pulled a handkerchief from her head, and shewed two very severe wounds, which, she said, Mr. Hodge had given her. She soon after fell on her face, and, being carried to the sick-

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house, died that evening. Mr. Hodge had been heard to say, that he was resolved neither of these women should live long.

3. Some time before the death of Margaret, one of the deponents saw, in the sick-house, a child about ten years of age, named Tamsen, with the skin entirely off. The deponent asked the sick-nurse what was the matter with the child; but the sick-nurse refused to give an answer, and seemed afraid, lest her master should know that the child had been seen. On inquiry, it appeared, that the child had been dipped, by Hodge's order, into a copper of boiling liquor.

4. In the year 1807, a slave called Tom Boiler, a stout, hale, hearty man, was by Hodge's order, and in his presence, laid down and flogged without intermission, for at least an hour. After this infliction, he attempted to rise, but could not. He was taken up and carried to the sick-house, whence he never came out, but died in about a week. No doctor was called to attend him.

5. Soon after the death of Tom Boiler, another slave named Prosper, was by Hodge's order, and in his presence, laid down, and for more than an hour cart-whipped without intermission. He was then taken up by Hodge's order, and, with his hands tied behind his back, lashed to a tree. Hodge then ordered the driver to use "close quarters,"—meaning by this expression a more cruel and severe cart-whipping than is ordinarily used, the whip in this case being shortened and going all round the body, cutting every part, particularly the stomach and belly, and making at the same time comparatively little noise. In this situation, Prosper was beaten till he fainted, his head hanging down backwards, and was no longer able to bawl. He was then carried to the sick-house, where, within a fortnight, he died.

6. A slave named Jupiter, about nineteen years of age, was, by

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Hodge's orders, severely cart-whipped, put in heavy irons, crook puddings, &c. and allowed little or nothing to eat. He was also burnt in the mouth with a hot iron. He shortly after died.

7. On the 27th March, 1807, a new negro slave belonging to Hodge was cart-whipped, in his master's presence, in the most cruel manner. He died in two or three days after. When his body was carried out on a board to be buried, it was seen by one of the witnesses in a shockingly lacerated state.

8. A free man, named Peter, was hired by Hodge, as a cooper, at two joes per month. This man, though free, was repeatedly cart-whipped at close quarters, and in every other way, by order, and in the presence of Hodge, who also put chains upon him, and had him worked with the field negroes. Peter soon died.

9. In 1808, a young slave named Cuffy, was by order of Hodge, and in his presence, severely, and repeatedly cart-whipped, chained, &c. "He was cut to pieces," and had hardly any black skin remaining. After a cart-whipping, which lasted upwards of an hour, he was carried to the sick-house, where he died within a week.

10. Mr. Hodge frequently caused the children on his estate, about nine years of age, to be taken up by the heels, and dipped into tubs of water with their heads downwards, and kept there till stifled, then taken out and suffered to recover and breathe, when they were again treated in the same manner, and so repeatedly, until they have been seen to stagger and fall. On this, Mr. Hodge has ordered them to be taken up and suspended to a tree by their hands tied together, and in this situation cart-whipped for some time at close quarters. Among others, a mulatto child, reputed to be his own, named Bella, was repeatedly cart-whipped by his order; and he was also seen repeatedly to strike the child with a stick on the head, so as to break her

head; and also to kick her so violently as to send her several feet on the ground.

11. A slave named Cudjoe, a smart active fellow, was so severely and repeatedly cart-whipped and otherwise ill-treated by Hodge, that he died. Another slave named Gist, who had also previously been in good health, after having been severely cart-whipped and chained, was again, with his wounds unhealed, subjected to a further severe cart-whipping, and died the same night. One of the deponents saw the body carried out for burial in a dreadful state of laceration.

12. A negro woman named Violet, belonging to Mr. Hodge, was confined and severely flogged and cut by him for the alleged crime of stealing candles. She died in consequence. A boy, a son of this woman, run away through his master's flogging him. When brought back, he was put in chains, and so severely flogged that he died. One of the deponents saw the boy a week before he died, and perceived, from his swelled and lacerated state, that he could not possibly recover.

13. A boy named Dick, whom Mr. Hodge charged with having stolen his geese, was very often flogged severely and in quick succession, at close quarters and otherwise; in consequence of which he died. He had also been put in chains, and had his mouth burnt with a hot iron.

14. One of the deponents, besides swearing to several of the above facts, stated that for several years, during which the deponent resided on Mr. Hodge's estate, Mr. H. had been guilty of repeated and excessive acts of cruelty towards his slaves. Another deponent, who had lived, at different periods, as a manager, on the estate of Mr. Hodge, called Belle Vue, and who was also a witness to many of the atrocities detailed above, swore, that at most of the numerous and severe cart-whippings inflicted by Mr. Hodge on his slaves, he was not actually present, Mr.

Hodge generally choosing to inflict them without the presence of any competent witness; but that, in addition to the instances at which he happened to be present, and which are mentioned above, there were many others where he saw only the effects of Hodge's cruelty, in the lacerations, burnt mouths, &c. of the slaves. He was satisfied these cruelties were inflicted by Hodge himself, as otherwise he should have heard him inquire, and complain, concerning these marks of suffering in his own negroes. It was scarcely possible to remain in the sick-house on account of the offensive smell proceeding from the corrupted wounds of cart-whipped slaves. When this deponent first went to live on Hodge's estate, there was upon it a fine gang of upwards of a hundred able negroes; but when the last wife of Hodge died, in 1808\*, that number was so reduced by cruelty, and absconding in consequence of cruelty, that negroes enough were not to be found on the estate to dig her grave; and therefore, the deponent and Daniel Ross, Esq. one of the magistrates who signed his deposition, assisted in digging it. He could not remember the names of all the negroes who had died in consequence of the cruelties of Hodge; but he knew the number to be great: sometimes three and four have died in the course of a day and night. On such occasions, no doctor was ever called in. He lived in all about three years with Mr. Hodge; and in that time, he was satisfied that Hodge lost sixty negroes, at least, by the severity of his punishments; and he believed that only one negro died a natural death during the same period.

Such then are the dreadful facts of this case. On their being brought before Governor Elliott, he immediately issued a special commission for the trial of the offender. The

trial took place on the 29th of April, and lasted from ten in the morning till half past five on the morning of the 30th. The jury, after deliberating for two hours, brought in a verdict of Guilty, on the first indictment, which was for the murder of Prosper; (there were five other indictments in reserve); and sentence of death being passed upon him, he was executed on the 8th of May.—But this is not all which appears on the face of the parliamentary papers; and if we were to stop here, dreadful as the details have been, it would give our readers a very inadequate idea of the real nature of this singular case.

It appears, then, that Mr. Hodge had been permitted for years to proceed in his course of wholesale murder, not only with perfect impunity, but even without inquiry. And yet we will venture to say, that there was not a magistrate, or a man in that small island, to whom his shocking barbarity was not a matter of notoriety. At length, in consequence of some violent party animosities, he was arraigned for murders committed four or five years before. But for these party violences, his conduct would probably never have become the subject of legal investigation. The individuals who ultimately engaged in the prosecution, and those also who were brought forward as evidences on the trial, had continued members of the same small community with Mr. Hodge, during the whole period that the work of death was notoriously proceeding on his plantation. And the very person who took the lead in the prosecution, though he was an assistant judge, and perfectly well acquainted with Hodge's character and conduct, had not only lived in habits of intimacy with him—until these party differences arose, in the course of the last year, to which we have already alluded—but had even employed his influence to protect him from prosecution\*. Then, and

\* She died insane; her intellects, it was believed, having been disordered by the shocking scenes she was forced to witness.

\*We assert this fact on the very best authority. A gentleman, distinguished for his

not before, did this assistant judge and his party begin to inquire after the proof of Mr. Hodge's cruelties and murders; and then, and not before, were the first depositions taken on the subject. It deserves also to be noticed that this unhappy man continued to be the Honourable Arthur Hodge, member of his Majesty's council for the Virgin Islands, till after his committal, when he was suspended from his seat in council by Governor Elliott.

We have already mentioned, that the jury took two hours to consider of their verdict, and when it was at length returned *guilty*, it was accompanied by a recommendation of the prisoner to mercy by a majority of the jurors. To this recommendation, Governor Elliott, with a becoming firmness, refused to pay any attention. Such, however, was the state of irritation produced by the novel and unprecedented circumstance of a white man condemned to death on account of the murder of his own slave, and such the dread of an attempt on the part of the white population for his rescue, that Governor Elliott, who had judged it prudent to proceed to Tortola in person, that he might be at hand to watch the course of events, felt himself under the necessity of proclaiming martial law, calling out the colonial militia, and availing himself of the aid of a frigate, in order to awe the turbulent into submission. In consequence of these measures, the threatened disturbance was prevented, and the sentence of the law was regularly executed. The Governor observes, in his despatch, "The state of irritation, and I may almost say of anarchy, in which I have found this colony (Tortola), rendered the above measures indispensable for the preserva-

probity and humanity, who endeavoured, during a temporary residence at Tortola, to bring Hodge to justice for some gross acts of oppression towards a free person of colour, was frustrated in his humane attempt chiefly by the instrumentality of this very assistant judge. See also the letter of Mr. Mungrave, in the printed papers.

tion of tranquillity, and for ensuring the due execution of the fatal sentence of the law against the late Arthur Hodge. Indeed, it is but too probable, that, without my presence here as commander-in-chief, in a conjuncture so replete with party animosity, unpleasant occurrences might have ensued."

The reply of Lord Liverpool to these communications, is so highly honourable to him and to his Majesty's government, that we deem it right to give it entire. It is dated the 20th June, 1811.

"I received your several despatches from No. 34 to No. 41 inclusive, and however deep the indignation which your former letters, in reference to the case of Mr. Huggins, have excited, and however strong my apprehension that the law, as at present administered, is inadequate to the prevention of similar excesses, I could still little have expected the additional detail of cruelties that is therein conveyed.

"The individual by whom they were perpetrated, has suffered the severest and most ignominious punishment the law can inflict; and it only now remains for me to express an earnest hope, that this rare example of just retribution may effect that change in the treatment of the unfortunate slaves, which it should require no other motives to produce than the common feeling of humanity towards a fellow-creature, or even the common regard to public decency.

"I am commanded, by his Royal Highness the Prince Regent, to convey to you the high satisfaction he has derived from your anxious endeavours, on this occasion, to secure impartial justice on the trial, and the solemn execution of the sentence; and his full approbation of your conduct, in not permitting the intercession of the individuals, who partly composed the jury by which Mr. Hodge was tried, to suspend the termination of that iniquitous career which he had but too long been suffered to pursue.

"You are authorized to make every reasonable compensation to those individuals who may have been inconvenienced by personal attendance on the part of the prosecution.

"I have received the further command of his Royal Highness the Prince Regent, to desire that you will take an opportunity of publicly assuring the Council and Assembly of the Virgin Islands, that his Royal Highness has had the greatest pleasure in witnessing their anxiety to co-operate with you in the cause of humanity and justice: and you will acquaint them, on the part of his Royal Highness, that his Royal Highness cannot receive from them a more flattering assurance of their regard to the wishes of their sovereign, and of the interests they feel in supporting the honour of the British name, than their anxious endeavours to ameliorate the condition of that class of beings whose bitter and dependent lot entitles them to every protection and support."

Taking then a review of this boasted proof of West India humanity and justice, as it has come to us through the only authentic channel, will it not be admitted by every impartial reader, that our views of the subject, instead of being weakened, are, in truth, greatly strengthened by it? The statement, taken in all its parts, goes directly to establish the necessity of those measures of parliamentary inquiry which we have ventured to recommend as the only remedy which, in existing circumstances, is at all likely to be efficacious.

But we must now quit this part of the subject with a single observation. Many of our readers may have been surprised to perceive, by the reports of the parliamentary debates, as given in the newspapers of the day, with what promptness the friends of the abolition united to resist the attempt which was made to give what are called British laws to the island of Trinidad. Unhappily, in the West Indies, as we have shewn, British laws mean neither more nor less than the communication of a

power to the white inhabitants to oppress, at their pleasure, the slaves and the free people of colour. It was thought much better, therefore, with a view to the happiness of these classes of the population, which outnumber the whites in the proportion of about fifteen or twenty to one, that the Crown should retain, in its own hands, the sole and exclusive right of legislation; and that until a constitution should be framed, which might extend protection to all classes of his Majesty's subjects, the iron despotism of our other West Indian colonies, should not be allowed to displace, in this island, the humane and considerate provisions of the Spanish slave code.

The Report before us contains an additional proof of the cruel injustice of West Indian law, as now administered. We allude to the memorial of a free negro man, of the island of St. Vincent, named *John Wise*, addressed to the President and Directors of the African Institution, and inserted in the Appendix, p. 87. This man, in 1797, had been sold by the executor of his deceased master, to one Claude Alexander, a free mulatto of St. Vincent, who employed him as a mariner on board a sloop, called the *Revenge*. This sloop, in a voyage to one of the other islands, was, in October 1801, taken by a Spanish privateer, and carried to Cumano, where being condemned in a Spanish court of admiralty, the ship and cargo with the slave-seamen on board, and among the rest this John Wise, were sold at publick auction. Wise was purchased by an American, who carried him to St. Croix, and there sold him to a Dr. Gordon of that island, in whose service he continued until January 1807, when Dr. Gordon died at Bath in England, whither Wise had accompanied him. Dr. Gordon, in consideration of his faithful services, manumitted him, and settled upon him, by his last will, twenty pounds a-year for life. After the death of Dr. Gordon, Wise continued for some time in Eng-

land; but in July 1810, he embarked as a steward on board the Theresa of Bristol, bound to Trinidad, at the wages of four pounds fifteen shillings per month. On the 18th day of November, the Theresa touched at St. Vincent on her homeward voyage, and on the 19th Wise was seized and brought on shore by the warrant of a justice of peace; and being claimed by Alexander as his runaway slave, was, without any hearing, or the permission of explanation, first committed to gaol as a runaway, and afterwards, in defiance of all justice, delivered up in bondage to Alexander.

A gentleman, whose name deserves, with Mr. Tobin's, to be held up to the gratitude of all good men, Hugh Perry Keane, Esq. formerly of Lincoln's Inn, being made acquainted with the case of Wise, did immediately and gratuitously take it up; and having applied in vain, both to Alexander, and to the justice of peace for his release, sued out a writ of *Habeas Corpus*, before William Taylor, Esq. the chief justice of the island. Mr. Keane stated before the judge, the various circumstances which had divested Alexander of all further right to Wise as his slave; and supported his statement by affidavits of respectable persons in the Island, who were acquainted with the main facts of the case; and particularly with his capture and subsequent condemnation and sale at Cumana, whereby Alexander had become legally dispossessed of all property in him; and also with his transfer at St. Croix to Dr. Gordon, and his residence at Bath with that gentleman, by whom he had been manumitted. But all this evidence proved unavailing, and the chief justice ordered Wise to be delivered up to Alexander as his slave. An exception was taken to this decision by Mr. Keane, which was to be heard in the month of May 1811; and in the mean time, Alexander entered into a recognizance to produce Wise, before the court, on

that occasion. Wise, however, foreseeing the probable effect of all attempts to redress his wrongs in St. Vincent's, and being informed that he had no remedy by appeal to any tribunal in Great Britain, has applied to the Directors of the African Institution to interfere in his behalf, which they of course will be most anxious to do.

Now, is it possible to conceive a case of greater injustice than this, solemnly and deliberately sanctioned by the highest legal authority in the island of St. Vincent? Is not such mal-administration as this a fit subject of parliamentary inquiry? No man, under similar circumstances, would have attempted, even in a West Indian court, to reclaim a ship, or a bale of goods, or, in short, any commodity whatever, excepting a negro slave. Here is a man, who, having been torn from all his connections, and consigned, by the rights of war, to a new master, and having in that master's service earned his freedom by his good conduct, is iniquitously made to forfeit that freedom, merely by returning to a colony enjoying, forsooth, a British constitution and British laws. It is one most disgraceful peculiarity of the slave law of the British colonies in general—a peculiarity which, we believe, distinguishes it from every other slave code on earth—that it presumes every black or mulatto person a slave, till the contrary is strictly and technically proved; and this without providing, for a free man of colour, the means of legally asserting his freedom when it is invaded, however able he may be to prove it. He can of course bring no action while held in custody by a person claiming to be his master; and if a voluntary protector interfere, no other remedy can be found than the writ of *Habeas Corpus*, the proceedings on which are ill adapted to try a disputed question of fact. By the same monstrous code, the greatest length of possession gives no right of freedom, nor any protection

against its invasion.—There is, indeed, no positive law in any island which establishes these iniquitous rules, nor any principle which can make them legal in colonies, where, by express constitutional enactment, as we have already observed, as well as by the maxims of common law, the code of the mother country, in force at the time of their settlement, ought to subsist till altered by acts, either of Parliament, or of the interior legislatures. But West India courts and West India juries will adhere to their own national law of slavery, as long as they are under no other control than that of their own petty and illiberal legislatures.—To such a length are these abominable practices carried in the West Indies, that a negro or mulatto, though in the possession of freedom, and claimed by nobody as a slave, is liable to be seized and sold on account of the public; unless either an owner appears and establishes a right of property in him, or his freedom can be legally proved, within twelve months after his apprehension. So that, as has lately happened, a man of colour, born in England of free parents, and who of course can have no document of manumission to exhibit, may be seized, on going to the West Indies, by the first person he meets, and committed to gaol as a runaway slave. He will, in that case, be advertised for twelve months in the newspaper of the island; and, if not claimed in that time, will then be sold by auction to the best bidder. This very case appears to have lately occurred; and thus has a free born Englishman been recently and cruelly enslaved in an English Island, boasting an English constitution and English laws. But is such a state of things to be endured? It is impossible.

In a former part of this Review, we have stated, that all slaves unlawfully imported into the West Indies, are by act of Parliament declared to be *ipso facto* free. But the case of John Wise proves how nugatory

are such enactments. West Indians will import and retain slaves in the teeth of a thousand such acts, until some means are taken by Parliament to make their decisions respected by the insular courts. Will every wretched African, who may be imported contrary to the abolition acts, find a Hugh Perry Keane to advocate his cause? And if he should, we have seen how unavailing the exertions even of this generous and enlightened friend of humanity have proved, when the sphere of their operation has been a West Indian court of judicature.

We do not feel that any apology is necessary for having occupied so much of the time of our readers with these details.—They are, indeed, harrowing to the feelings; but it is necessary that the real nature of our colonial institutions should be understood by the public. It is only a small part of the case, however, which our limits will allow us to place before them. In order to a full exposure, much more lengthened details and discussions than we can now venture upon will be necessary. Our object has been merely to excite attention to the subject.

We have done, however, for the present, with the West Indies, and in the sequel of this Review, we will endeavour to confine ourselves within very narrow limits.

The attention of the Directors of the African Institution, during the past year, has been much turned towards the suppression of the foreign as well as the British slave trade. This object has been greatly forwarded by some late decisions in the courts of prize in this country. In the case of the *Amedie*, an American slave ship, the principle was laid down in the Privy Council Appeal Court, by Sir William Grant, that the Slave Trade having been abolished by this country, on the ground of its inherent impolicy and injustice, it must now be considered, abstractedly speaking, as having no legitimate

existence. He thus pursues the argument.

"When I say abstractedly speaking, I mean that this country has no right to control any foreign legislature that may think fit to dissent from this doctrine, and to permit to its own subjects the prosecution of this trade; but we have now a right to affirm that *prima facie* the trade is illegal, and thus to throw on claimants the burden of proof, that in respect of them, by the authority of their own laws, it is otherwise. As the case now stands, we think we are entitled to say, that a claimant can have no right, upon principles of universal law, to claim the restitution, in a Prize Court, of human beings carried as his slaves. He must shew some right that has been violated by the capture, some property of which he has been dispossessed, and to which he ought to be restored. In this case, the laws of the claimant's country allow of no right of property such as he claims. There can, therefore, be no right to restitution. The consequence is, that the judgment must be affirmed."

This principle was afterwards adopted by Sir William Scott, in the case of the *Fortuna*, an American ship, under a Portuguese disguise, destined for the slave trade; and it was thus extended by this eminent civilian, not merely to vessels which had actually engaged in the purchase and transport of slaves, but to those respecting which it might be proved that there was an intention so to employ them. "It matters not," observed this able and eloquent judge, "in what stage of the employment," (viz the slave trade,) "whether in the inception, or the prosecution, or the consummation of it, the vessel is taken; the court must pronounce a sentence of condemnation." The principles on which these decisions proceed, are equally applicable to the ships of any other nation, whose laws do not sanction the slave trade, as to those of America. At present, therefore, the only nations who can carry it on are Spain and Portugal. The Spanish flag has, indeed, been extensively used of late by British and American subjects in protecting their illicit traffic; but the disguise

has been detected in a variety of instances, and the ships condemned. Spain also has shewn a disposition, if we may judge from the discussions in the *cortez*, to abolish the trade entirely; and the revolutionary junta of the *Caraccas* have already abolished it. Portugal has agreed, by express stipulation, to abandon all her commerce in slaves, which is not carried on directly from Portuguese ports in Africa to her settlements in America, in ships *bona fide* Portuguese. By this treaty, the whole of the African coast, north of the equator, is delivered from the Portuguese slave trade, with the exception of the small island of *Bissao*, at the mouth of the *Rio Grande*, the cession of which to this country is on that account greatly to be desired.

The Spanish government, we are persuaded, would be more inclined to abolish for ever this inhuman traffic, if they could be made to understand how greatly its continuance is likely to endanger the safety of their colonial possessions, especially as in the present circumstances of Spain it would be impossible for them to send any succours abroad in case of an insurrection. But besides this, the Spanish nation has itself in truth little or no interest in upholding this trade. What appears to be Spanish capital embarked in it, is really either American or British, which the Spanish flag is merely prostituted to protect from seizure. This view of the case is illustrated by the following occurrence.

"Two ships under Spanish colours, the *Galicia* and *Palafox*, were met by his Majesty's frigate the *Amelia*, commanded by the Hon. Captain Irby, on their voyage from a port in Spanish America, to the coast of Africa, for slaves. Captain Irby, seeing reason to suspect that the adventure was really on British account, detained the vessels, and brought them into Plymouth. There, on the usual preparatory examinations having been instituted, the master, mate, and supercargo all swore so positively and unequivocally, that the ships and their

cargoes were Spanish property, that the Judge of the Admiralty felt himself obliged, notwithstanding some very suspicious circumstances, to decree their liberation, on bail being given to abide the result of the farther proof which was ordered.

"The supercargo, in particular, who called himself Don Jorge Madre Silva, swore that he was a native Spaniard, and not a subject of Great Britain.

"It was discovered, however, by means of two of the crew, that all these depositions, thus solemnly and judicially made, were false. One of the ships were ascertained to have cleared out from England, by the name of the Queen Charlotte, and to be still the property of British merchants resident in London. The other had cleared out from Kingston, in Jamaica, under the name of the Mohawk. Both vessels had undergone a fictitious sale at Cartagena to a Spaniard, and had there changed their original names for the Galicia and Palafox: and the supercargo, who had sworn to his Spanish birth, proved to be an Englishman who had sailed from the river Thames in the Queen Charlotte, and was then known by the name of George Woodbine, which, when translated into Spanish, formed the appellation by which he was afterwards distinguished, Don Jorge Madre Silva.

"When these facts came to the knowledge of the Directors, they applied to his Majesty's government, to prevent the liberation of the vessels, even if unobjectionable bail should be offered, as the whole complexion of the transaction was now most materially altered. His Majesty's government immediately ordered the vessels to be detained; on which the claimants, aware of the risk they should incur by abiding the result of a trial, abandoned the prosecution of their claim, and the property has since been condemned," pp. 31—33.

The information which the Directors have obtained from Africa, during the last year, has principally related to the unhappy revival of the slave trade, which had taken place on the coast; but which, it was expected, would be again repressed by the efforts of the naval force that had been despatched thither, aided by the decisions in our prize courts, to which we have already alluded, and the powers conferred by the new act on African governors; but still more by the terms of the new act itself. The pernicious effects on African improvement and happiness, of even

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this temporary revival of the slave trade, is forcibly depicted in some letters inserted in the Appendix.

In July 1810, a gentleman, high in office on the coast, states, that in the course of his endeavours to check the slave trade, he had the happiness, in some instances, of restoring the lost child to his parent—a circumstance which not only gave happiness to him, but diffused joy and satisfaction far and near. The chiefs of the villages had waited on him to express their gratitude for British protection, and had assured him of their disposition to concur in measures for effectually repressing the slave trade.

"The wars," he adds, "which formerly were frequent, and always attended by considerable numbers being taken and sold to traders, are now very rare; and when they occur, the parties content themselves with pillaging cattle and a few captives, who are kept by the victors until they are redeemed by the relatives, for whom they give bullocks, corn, tobacco, or such commodities as they can procure.

"Even among the Moors, kidnapping is almost extinct; a few instances occurred lately, which was occasioned by some persons, residing here, pressing them to pay some debts, which they had contracted before the English took possession of the settlement: all the children thus taken have been recovered and restored to their parents.

"To use an old adage, 'if there were no receivers, there would be no thieves,' which is perfectly applicable to the case with regard to the slave trade in this part of Africa. The slavery amongst themselves is merely nominal: the master and servant are nearly equal: they work together, eat and drink out of the same bowl, and sleep under the same roof.

"I beg leave to say, that I think a few Moravian missionaries would be of infinite service in each of these settlements; in the first instance, to give some instruction to the numerous population, and the visitors from the main land. If they arrive during my residence in this country, you may depend on their having my support and protection," pp. 105, 106.

In letters, however, of a late date, namely, in December 1810, and February 1811, the same gentleman speaks of the state and prospects of

Africa in language widely different. He states, that many slave ships were then on the coast, and expresses a hope that some measures had been decided on at home to stop their progress, as "otherwise all the good would be undone which had resulted from the honourable exertions and sacrifices of the British nation; for," he adds, "until the traffic of their persons is stopped, it is in vain to urge them (the natives of Africa) to industry or civilization, when the safety of person and property is so uncertain."

The same sentiment is feelingly expressed by the directors themselves, in the outset of their Report. "The civilization and improvement of Africa," they observe, "are, indeed, the great ends which the Institution proposed to pursue. But what rational expectation can be formed of any material progress in the attainment of these ends, while the slave trade continues to flourish? This traffic stands opposed to all improvement. The passions which it excites and nourishes, and the acts of fraud, rapine, and blood, to which alone it owes its success, have a direct tendency to brutalize the human character, and to obstruct every peaceful and beneficial pursuit. Any advance in civilization is hopeless, where neither property nor person is secure for a moment."

But the root of this great evil exists elsewhere. It is to be found in the West Indies. "If there were no receivers, there would be no thieves," applies much more strongly to the West Indies than to the traders on the coast of Africa. In the West Indies (for we feel ourselves insensibly drawn thither again) is the spring which sets the whole machine in motion. And sorry are we to say, and we state it on the most unexceptionable authority, that not only obscure individuals residing in the West Indies; but even some persons of eminence, have not scrupled to participate in the profits,

and in the guilt of a smuggling slave trade. Of one petty parliament, that of the Bahamas, we have heard, that in scorn of our legislative acts, and in the confidence that they shall be overlooked in the multiplicity of more important affairs which crowd the office of our Colonial Secretary of State, they have passed an act of their own—which act has received the assent of the king's governor—that goes directly to render inoperative, as they respect the Bahamas, some of the clauses of the Abolition Acts of this country. Their temerity, we trust, will meet with the cognizance which it merits; and they will be taught to know that even the Governor and Council, and Assembly of the Bahama Islands, cannot attempt, with impunity, to overthrow the solemn decisions of the Imperial Parliament. All this, however, is only a fresh ground for the institution of those inquiries into West Indian mal-administration, to the necessity of which we have already adverted; as well as for the speedy adoption of some efficacious remedial regulations.

It appears from this Report, that the Directors have been very assiduous in distributing, among the officers of the navy, the information which was necessary to incite and encourage them to assist in repressing the slave trade. In this object, the Board of Admiralty have heartily joined, and a variety of papers, drawn up and printed by the Directors, have been circulated throughout the navy, under the sanction of their Lordships. About forty slave ships appear to have been seized and condemned in consequence of these measures.

The Report states, that at Sierra Leone, there are between two and three hundred children at school. An offer, made by the Directors of the British System of Education, to take under their charge, and to instruct at their expense, in the new

methods of tuition, two African youths, has been accepted. Many of the seeds sent by the Directors to Africa had succeeded; and a farther supply of valuable plants and seeds furnished by Dr. Roxburgh, of Calcutta, was about to be sent thither.

The Report concludes with expressing a hope, in which all our readers will doubtless concur, that when the various measures which have been adopted during the last year are brought into full operation, a very considerable diminution of the slave trade will be effected; and that the Directors may thus find themselves more at liberty to direct their efforts, and the funds of the Institution, to objects of ulterior improvement.

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*A Sermon preached at the Parish Church of St. Andrew by the Wardrobe and St. Ann's Blackfriars, on the 4th June 1811, before the Society for missions to Africa and the East, instituted by Members of the Established Church, being their Eleventh Anniversary. By the Rev. MELVILLE HORNE, late Chaplain to the Colony of Sierra Leone; also the Report of the Committee, &c. London: Seeley. 1811.*

THE Report of the Committee, containing an account of the proceedings of this society during the preceding year, will come with propriety under the head of Religious Intelligence, either in the present or some future number. We mean to confine the present article to a brief notice of the sermon by which it is preceded, and which is certainly a very eloquent and animated appeal to the clergy and laity of the Church of England in favour of missions. The spirit of missions, Mr. Horne justly conceives, has as yet but half warmed the bosom of the church; nor is that zeal which prompts to personal exertions and

sacrifices the characteristic of the day, or of the members of the church of England. He contrasts with the torpor, timidity, and irresolution which are manifest in this field of honourable service, the fearless enterprise of British seamen, British soldiers, and British merchants. "Had Arcot been defended, or the field of Plassey fought, in this temper, where now were our Indian empire? And is it," he adds, "in fear and irresolution that Bonaparte stands in the midst of the earth like an angel commissioned to destroy?" To those who question the efficacy of any means which we can employ in evangelizing the heathen nations, and who, satisfying their consciences with the persuasion that nothing is to be done, look with unconcern on a perishing world, Mr. Horne remarks, with his characteristic force, "What; then, 'is the arm of the Lord shortened that it cannot save;' that he cannot do in us, and by us, whatever he commands? Jesus of Nazareth did conquer the world by men of like passions with ourselves, and he hath pledged himself that he will conquer it again,—conquer it more generally, more permanently, and more gloriously; and it may be by instruments more contemptible than the blessed fishermen of Galilee, and by means less splendid than the miraculous gifts of the Holy Ghost." "The god whom we serve, the Creator, Upholder, and Governor of all worlds, in whose hands are all hearts, and whose pleasure is served by every varying event—He is *all-sufficient*. His wisdom and power, his faithfulness and truth, will not be neutral witnesses of our patience of hope and labour of love. The unsearchable riches of Christ, and his inexhaustible grace are *all-sufficient* to supply all our necessities." "If we dare believe the promises of Christ, we shall see the lighting down of his arm in the ends of the world."

Mr. Horne's reproofs and exhortations are chiefly directed to his brethren the clergy; and his great

object seems to be to rouse them to exertion in the sacred cause of missions. "What avail," he asks them, "the doctrinal purity of our Articles, the Christian spirit of our Liturgy and Services, and the apostolic gravity of our Homilies, unless they be embodied in the clergy and endued with life and action?"— "From the external enemies of our church we have nothing to fear, for who, or what shall harm us, if we be followers of that which is good?" It is from ourselves that we have every thing to apprehend. A Laodicean temper and secular life, personal neglect of the great salvation, and negligence in the discharge of our ministerial office; these are the mystic fingers of that invisible hand, which writes in legible characters, 'Ye are weighed in the balance, and found wanting.' In respect of missions, and of every thing else, in which we fail, let us then rouse and redeem our church from ruin, and ourselves from shame." "To you Asia and Africa stretch forth their hands. From you they demand their portion of the inheritance under the New Testament, of which you are the trustees and administrators. To you the church looks for the confirmation of her best hopes, and the prophecies for their most glorious accomplishment."—"Superstition has had its day, and a dreadful day it was. The day of Atheism, miscalled the Age of Reason, has succeeded, and bleeding nations display its trophies. It is time for the day of Religion to take place; and for the wearied creature to rest in the peaceful and pacific kingdom of the Son of God." "If Providence has placed under our dominion the provinces of the distant East, it is hard to say for what purpose, worthy of the Judge of all the earth, it is done, unless it be, that we may impart to them the blessed religion of Jesus. They, and the poor slaves in the West Indies, are now our fellow-subjects as well as our fellow-creatures; and if we continue to despise them as brute beasts who

have no souls to be saved, they will have a great and terrible Avenger, who will respect no dignities in the church or in the state, and who will call the most serious clergy to the most serious account; for they know their Master's will, and approve it, and yet do it not."

Mr. Horne successfully, as we think, combats the opinion, that our meanest ministers are the fittest for missionaries, and that the best and greatest are superior to the office. The opinion itself he deems to be unfounded in truth, and pregnant with evil.

"Surely," he observes, "we can better spare one or two great men, than millions of wretched heathens can dispense with their services. An able general is worth half his army; an apostolic bishop half his clergy. On great men, the Almighty suspends, sometimes, the fate of churches and nations; and this is a crisis in our affairs, which seems to call for the services of no common characters. The meanest of our missionaries should be greatly good, to embark in a godlike work, on godlike motives. Great activity, industry, patience, fortitude, and perseverance are qualifications ESSENTIAL to the missionary. Without these, he never can succeed. Zeal, disinterestedness, talents, eloquence, will not avail without their firm support. How few, even of good men, combine a large proportion of these solid qualities! Blunt must be that tool, which receives not an edge from incessant sharpening; barren the soil, which derives not fertility from patient cultivation. Men, thus diligent in the noblest business, cannot be mean men; nor shall they stand before mean men, but before the princes of God's people. Usefulness, peace, and honour will attend all their steps. They are the men whom we want. They have the qualifications of missionaries, though they should not have one splendid trait in their characters. But to these veteran qualities which maintain the tug of battle, if we can accumulate on our missionary every endowment of nature and every improvement of education, nothing will be superfluous. We will despise no man; we will flatter no man. It was to no inferior, nor even ruling angel, that God committed the work of our salvation. It was delegated to his own dear Son, and *it pleased the Father, not to spare, but to bruise him*; to subject him to every suffering and indignity, that none might claim exemption, from the peasant to the prince. In his hand the weakest instrument shall be strong, and the noblest derive dignity from his meanest service. The master builders

of the sanctuary must be no common artists." pp. 209, 210.

"Pre-eminent as the episcopal order is now, the Apostles and Evangelists claimed the glorious work of missions as their own. It was the post of danger, suffering, and labour; and, therefore, the post of honour. So it is now. Mean is the man, who thinks it mean. The office has sunk in estimation, because we are too little to assert its dignity; but when that day shall come—and come it will—when God shall again pour out his Spirit from on high, then we shall learn war, and know how to use missionary arms." p. 211.

"It may be thought that I am soliciting the migration of the clergy. Far from it. One in a hundred might supply our wants, a hundred years hence. Would God we had twenty! would God we had ten, worthy of the fame of the Church of England! whose wisdom might direct, whose courage might animate, and whose influence might serve as a centre of union to the pious youth from our colleges, who would soon resort to our standard, when conducted by such leaders. A college in the East for Religion and the Oriental languages, under their auspices, might one day rival the famed Alexandrian school; and produce even native students to vie with its most renowned worthies." pp. 213, 214.

"To produce those strenuous exertions, necessary to the end which we would obtain, we must be raised and fired, by near views of the glory of the latter day. To faith, as to the God whom she serves *a thousand years are as one day*. Nevertheless, let us not indulge illusive hopes of immediate and splendid success. As yet we are only exploring the perils of the De-

sert, and not entering on the Land of Promise. We may expect a night, long, dark, and perhaps tempestuous; and should be prepared to toil patiently at the oar, in sure and certain hope of a bright morning, when our Master shall come to us walking on the waters, and our weather-beaten bark shall rest in a secure haven." pp. 215, 216.

These glowing passages, with which we close our extracts, will afford a fair specimen of our author's style. It is fervid and impassioned, far beyond the ordinary tone of the English pulpit. The preacher feels his subject, and he gives free vent to his feelings. May the zeal which animates him be generally diffused through the bishops and pastors of Christ's flock! to whose perusal we recommend this discourse. Then might we hope to see the glorious anticipations of this able advocate of missions speedily realized. Then might we hope to see "the dispersed of Israel and Judah restored to the land of their fathers, and converted to the faith of that Messiah whom they have so long rejected;" "the fulness of the Gentiles flowing to her, and the kingdoms of the world becoming the kingdoms of our God and of his Christ, until righteousness cover the earth, as the waters cover the great deep."

## LITERARY AND PHILOSOPHICAL INTELLIGENCE,

&c. &c.

### GREAT BRITAIN.

PREPARING for publication:—Several of the Herculaneum MSS. (at the Clarendon Press) by Mr. Hayter;—and an Account of the Kingdom of Tunis, by Mr. Thomas McGill.

In the press: Second volume of a New Analysis of Chronology, by the Rev. Dr. Hales, of Kellesandra;—an Historical Essay on the temporal Power of the Popes, the Abuse of their spiritual Ministry, and the Wars they have declared against Sovereigns;—an abridged edition of Neal's History of the Puritans, by the Rev. Mr. Parsons, Leeds;—and an Improved Harmony of the four Gospels, by John Chambers, Worksop, Notts, late of Wainsworth, near Doncaster.

### OXFORD.

The Chancellor's Prize Compositions have been adjudged as follows:—Latin Essay, "De Stylo Ciceroniani in diversa materie varietate." Mr. Charles Bathurst, B. A. of Ch. Ch.—English Essay, "Funeral and Sepulchral Honours." Mr. Attfield of Oriel College.—Latin verse, "Herculaneum." Mr. Hughes, of Oriel College.—Sir Roger Newdigate's Prize: English verse, "The Parthenon;" Mr. Burdon of Oriel College.

### CAMBRIDGE.

The ceremony of the Installation of the Duke of Gloucester, as Chancellor of the University, took place on the 29th of June, in the Senate house. The Vice-Chancellor

first addressed his Royal Highness, in an English speech; in which he complimented him on his military distinction, and on his strenuous exertions for the abolition of the slave trade; alluding also to his regularity while an under graduate of the University, and to other topics. The Chancellor having taken the oath of office, and being seated in the chair of state, the Public Orator, the Rev. R. Tatham, delivered a Latin oration. His Highness then rose from his seat, and replied in a very elegant and appropriate speech, delivered with good emphasis and action, to both the Vice-Chancellor and the Public Orator. It was received with unbounded applause.—We were happy to observe, that here, as at Oxford, in the different declamations which took place, the efforts of the Chancellor in promoting the abolition of the slave trade, formed a very prominent figure.—The festivities, which were remarkably splendid, continued for four days.

Statement of Balances of Money and Securities of the Suitors in the Court of Chancery, in the different periods under-mentioned; as represented by the Lord Chancellor, to a Committee of the House of Lords.

Years.	L.	s.	d.
1730 . . . . .	1,007,298	14	7
1740 . . . . .	1,295,251	16	3
1750 . . . . .	1,665,160	18	4
1760 . . . . .	3,093,740	0	3
1770 . . . . .	5,153,901	1	3
1780 . . . . .	7,120,537	12	2
1790 . . . . .	10,948,270	7	0
1800 . . . . .	17,565,912	2	8
1810 . . . . .	25,162,430	13	2

Wrought iron has been proposed as an advantageous substitute for the materials now in use for many purposes in shipping. A mast of this metal, the cylinder being half an inch thick, and the same height and diameter as a wood mast, will not be so heavy, and will be considerably stronger, much more durable, less liable to be injured by shot, and can be easily repaired, even at sea. It will weigh only twelve tons, and, at 45*l.* per ton, will not cost more than 540*l.* while its strength will be nearly fifty per cent. above that of a wooden mast that weighs twenty-three tons, and costs nearly 1200*l.* This mast is made to strike nearly as low as the deck, to ease the ship in a heavy sea. Ships furnished with wooden masts are, in such circumstances, obliged to cut them away. Ships furnished with iron masts will not, like others, be exposed to the risk of receiving damage from lightning, the iron mast being itself an excellent conductor: by using an iron bolt from the bottom of the mast through the kelson and

keel, the electric matter will be conducted through the bottom of the ship into the water, without injury to the ship. Yards and bowsprits may also be made of wrought iron, at the same proportion of strength and expense as the mast. The shrouds and stays may also be of iron, and will both be cheaper and last longer than rope.

### ITALY.

The ancient city of Veii, as is known, was taken by the Romans in the year of Rome 360; it was repeopled, and afterwards embellished by the emperors.—Mr. Giorgi, an agriculturist and owner of the soil, having discovered in February last, at twelve feet deep in the earth, a number of columns, employed thirty workmen to prosecute his researches. He has lately found the most beautiful statue of Tiberius known; of heroic size, sitting. The head resembles the medals perfectly, and is sublime both in execution and expression. The arms, the knees, the hair, the drapery, are excellent. It is of Greek marble, and the work of a Greek artist. A fine bust, supposed to be of Lepidus; a Phrygian slave, a caryatides; a beautiful head of Flora; the lower part of a figure of a priestess, the drapery in the highest style; other fragments, an immense *dolium*, many capitals of columns, &c. were found at the same time. What renders this discovery truly remarkable is, that the capitals of columns were ranged in a orderly manner, one row on another; the columns were laid along; the head of the statue of Tiberius was placed between his feet. Hence there is every reason to conclude that this edifice was destroyed in an orderly manner; and so that the separated parts might be concealed from the barbarians; perhaps with a view to subsequent reunion.

The labours executing in the ancient *Forum* at Rome have contributed to our better knowledge of the topography of ancient Rome. The pavement of the *Via Sacra* is uncovered; and measures have been taken of its breadth: its direction also has been ascertained; but unluckily it is nearly *thirty palms* (22 feet) below the surface of the earth; which renders the complete discovery of it hopeless.

In the *Coliseum* the whole of the steps are uncovered; and below these steps an enormous pavement having several openings for the discharge of water. It appears that a subterranean aqueduct conveyed the water to the Tiber. The ancient arena, with the walls around it, is partly cleared; and it is hoped that a few months will shew us the whole of the *Coliseum*.

## LIST OF NEW PUBLICATIONS.

## THEOLOGY.

**La Liturgie ou Formulaire des Prieres Publiques, selon l'Usage de l'Eglise Anglaise, d'après la dernière édition de 1806 par N. Wanostrocht, LL. D. et maintenant rédigée par Theoph. Abauzit, Pasteur de l'Eglise Conformiste de St. Martin Orgars, Cannon-street.** 4s. 6d.

**Sermons, Charges, and Tracts, now first collected into one Volume.** By Shute, Bishop of Durham. 8vo. 9s.

**Strictures on Subjects, chiefly relating to the established Religion and the Clergy.** By the Rev. Josiah Thomas. 3s. 6d.

**A Course of Lectures, containing a Description and Systematic Arrangement of the several Branches of Divinity.** By Herbert Marsh, D. D. F. R. S. Part II. 3s.

**Four Discourses on the Nature, Design, Uses, and History, of the Ordinance of Baptism; with a Preface.** By Joshua Toulmin, D. D. 3s. 6d.

**Devotional and Doctrinal Extracts, from Epistles of the Yearly Meetings, in London, of the People called Quakers, from 1678 to 1810.**

## MISCELLANEOUS.

**A Series of Views of Picturesque and Romantic Scenery in Madeira, the Cape of Good Hope, Timor, China, Prince of Wales's Island, Bombay, Mahratta Country, St. Helena, and Jamaica.** Engraved by Heath, Woolnoth, and Cook, from drawings made in those Countries by William Westall. Part I. 10s. 6d. proofs 15s.

**A Biographical Illustration of the Encyclopædia Britannica.** No. I. Containing 45 Portraits in outline; to be completed in 20 Numbers. Royal 4to. 4s medium 4to. 3s.

**Psyche, or the Legend of Love, and other Poems.** By the late Mrs. Henry Tighe. 4to. 1l. 11s. 6d.

**Memoirs of the Life, Writings, and Correspondence, of the late Mr. William Smellie, Printer; Secretary and Superintendent of Natural History to the Society of Scottish Antiquities, F. R. S.; author of the Philosophy of Natural History, translator of the Works of Buffon, &c. &c.** By Robert Kerr, F. R. S. and F. A. S. Ed. 2 vols. 8vo. 1l. 7s.

**The Life of W. Waynflete, Bishop of Winchester, Lord High Chancellor to Henry VI. and Founder of Magdalen College, Oxford.** By the late Rev. Richard Chandler, D. D. formerly Fellow of that College, and author of Travels in Asia Minor, &c. Royal 8vo. 18s.

**A Christian's Survey of all the Primary Events and Periods of the World, from the Commencement of History, to the Conclusion of Prophecy.** Foolscap 8vo. 7s. 6d.

**The New annual Register for 1810.** 8vo. 1l.

**Sketches of the Present Manners, Customs, and Scenery, of Scotland; with incidental remarks on the Scottish Character.** By Elizabeth Isabella Spence. 2 vols. 12mo. 12s.

**The Works of Beilby Porteus, D. D. late Lord Bishop of London, with an Account of his Life.** By the Rev. Robert Hodgson, A. M. F. R. S. Rector of St. George's Hanover-square; and one of the Chaplains in Ordinary to his Majesty. 6 vols. 8vo. 2l. 8s.

**An Account of the Mode of Roofing with Paper, used at Tew Lodge Farm, and other Places.** By J. C. Loudon. 8vo. 2s. 6d.

**A Report upon the Herculaneum Manuscripts.** By John Hayter, A. M. Royal 4to. 1l. 8s.

**A Portraiture of the Heavens, constructed for the use of Students in Astronomy, by the Rev. F. Wollaston, F. R. S.** On ten Folio Plates. 1l. 1s.

## RELIGIOUS INTELLIGENCE.

## MISSIONS OF THE UNITED BRETHREN.

**A CONCISE account of the Missions of the United Brethren, among heathen nations, has long been desired; and such an account having recently been presented to the public, we are happy to have an opportunity of making our readers better acquainted with the nature and extent of the exertions of**

**this valuable body of Christians.—Ever since the year 1732, the Church of the Brethren have endeavoured to extend the benefits of Christianity to heathen nations. From small beginnings, their Missions have increased to thirty settlements, in which about 150 Missionaries are employed, who have under their care about 24,000 converts from among various heathen tribes.**

Their motives in sending missionaries was, and continues to be, an ardent desire to promote the salvation of their fellow men, by making known to them the Gospel of Jesus Christ. They were grieved to hear of so many millions sitting in darkness; and, trusting in the promises of God, they went forth with a confident hope, that their labour would not be in vain. Not disheartened by the smallness of their means, they went forth in the strength of their God, and He has wrought wonders in their behalf. The same spirit still prevails in their congregations; and there has been found a continual and increasing succession of persons, who have been ready to enter on the dangers and hardships of the missionary service. No mission, however, has been undertaken but by particular invitation, and with a prospect of being protected in a permanent establishment.

Members of the Brethren's church, disposed to serve in Missions, mention their views to a committee of the synod appointed to superintend missions: and if no objection appears, they are considered as candidates. As to qualifications, much erudition is not required. "To be well versed in the sacred Scriptures, and to have an experimental knowledge of the truths they contain, is indeed judged indispensably necessary. But it has been found by experience, that a good understanding joined to a friendly disposition, and, above all, a heart filled with the love of God, are the best and most essential qualifications of a missionary. Nor are, in general, the habits of a student so well calculated to form his body for a laborious life as those of a mechanic.

Yet men of learning are not excluded, and their gifts have been made useful in various ways. When vacancies occur, or new missions are to be begun, the list of candidates is examined, and those who appear suitable are called upon, and accept or decline the call as they find themselves disposed."

The settlements of the United Brethren among the heathen, on the first of January last, were as follows, viz.

Begun in 1732, in the Danish West India islands, amongst the negro slaves; in St. Thomas, two settlements; in St. Croix, three; in St. Jan, two. Begun in 1733, in Greenland, three. Begun in 1734, among the native Indians, in North America, two settlements, one in Upper Canada, and one on the Muskingum; since which one has been formed, in 1801, among the Cherokees, and one among the Creeks in 1807. Begun in 1738, in South America, three settlements among the negro slaves, free

negroes and native Indians, in and near Surinam. Begun in 1754, in Jamaica, two settlements; in 1756, in Antigua, three; in 1764, among the Esquimaux Indians, on the coast of Labrador, three; in 1765, one in Barbadoes, and one among the Calmucks at Sarepta, near the Caspian Sea; and in 1775, one in the island of St. Kitt's. In 1786, a settlement was formed among the Hottentots, near the Cape of Good Hope, which it became necessary to abandon, but the attempt was renewed in 1792, and two settlements have been formed there. In all, 29.

The Brethren had formerly three flourishing settlements on the Muskingum, in North America. In the American war, the settlements were destroyed, and the inhabitants partly murdered.

In 1736, George Schmidt, a man of remarkable zeal and courage, had succeeded in forming a small congregation from among the Hottentots. He left them to the care of a pious man, and returned to Europe to procure assistance. The Dutch East India Company would not, however, permit him to resume his labours, lest the conversion of the Hottentots should injure the colony. At length, in 1792, after repeated applications, leave was given to the Brethren to send out fresh missionaries. The different governments, whether British or Dutch, have since been extremely favourable to them; and they now proceed successfully on the very spot, Bavian's Kloof, where George Schmidt had laboured. This place, in 1792, was barren and uninhabited. At present there are five married, and two single missionaries residing there, with about 1000 Hottentots. A second mission has been begun, by desire of Earl Caledon, of whom the missionaries speak in the very highest terms.

Attempts have been made to establish Missionaries near Tranquebar, on the Coromandel coast, in the Nicobar islands, and at Serampore and Potna in Bengal. But various circumstances, and particularly the expense, which far exceeded the ability of the Brethren, occasioned the relinquishment of all these attempts.

The mission at Sarepta has not been very successful among the Calmuc Tartars for whose benefit it was designed, although the exertions of the missionaries have been great and persevering. They have however, been made very useful to the German colonists on the Wolga, and they have also turned their attention to the education of heathen children.

The most flourishing missions at present are, those in Greenland, Labrador, Antigua

St. Kitt's the Danish West India islands, and the Cape of Good Hope. In Jamaica, the progress has been slow.

Missions have also been attempted to the following places, which have not succeeded; to Lapland in 1735; to the coast of Guinea, in 1737, and again in 1768; to the negroes in Georgia, in 1738; to the slaves in Algiers, in 1739; to Ceylon, in 1740; to Persia, in 1747; and to Egypt, in 1752. In Upper Egypt, there was some prospect of success; but the wars of the beys made the stay of the Brethren unavoidable.

The general synods of the Brethren's church appoint a select number of bishops and elders, called the Elders' Conference of the Unity, to superintend its concerns till the next general synod, which meets usually every seven or eight years. This conference is divided into four committees, to one of which the care of missions is entrusted. With this committee all missionaries correspond. From their letters and diaries, a secretary makes extracts, of which copies are sent and read to all the congregations and missions. All things relating to missions are first discussed in this committee; but no resolutions are formed without the concurrence of the whole conference. In each settlement, one brother is appointed to superintend the mission; but he never acts without consulting his fellow-labourers. A society is formed among the Brethren in London, which takes the whole charge of the mission at Labrador, and assists the other missions, especially those in the British dominions, as much as lies in their power. A small vessel is employed to convey the necessaries of life to the missionaries on the coast of Labrador once a year; and for upwards of forty years, no disaster has befallen this vessel, so as to interrupt the regular annual communication, though the navigation is of a very dangerous kind. In Amsterdam, a similar society was formed; but the troubles in Holland have put it out of their power to assist much at present. Another society of the same kind exists among the Brethren in America. These three societies have done all in their power to support the accumulated burdens of the missions; but they have no power to begin new missions, or to send out missionaries, which is vested solely in the Elders' Conference of the Unity.

The regulations of the settlements are every where the same. The Gospel is preached to all the heathen to whom the missionaries can have access, who likewise diligently visit and converse with them in

Christ. Observ. No. 115.

their dwellings. Those who are awakened to a sense of their lost state by nature, and their need of a Saviour, are called *new people*, and are particularly attended to. If they manifest an earnest desire to be saved, they are admitted as *candidates for baptism*, and, after a term of instruction and probation, *baptized*. If they prove by their conduct the genuineness of their profession, after being for a time *candidates for the communion*, they become *communicants*. Each of these classes have separate meetings, in which they receive suitable exhortation and instruction. Separate meetings are also held with the children, single men, single women, married people, widowers, and widows, in which the admonitions adapted to their respective situations and circumstances are given. Each of the baptized comes at stated times to converse privately, the men with the missionary, the women with his wife, by which a more intimate knowledge of them is obtained, and appropriate advice given. To assist in this important object of acquiring a knowledge of the state of individuals, in large missions, *assistants* of both sexes are chosen from among the converts, to visit from house to house, attend to the sick, preserve order, and promote harmony. These assistants meet the missionaries at stated times, in order to confer with them on the state of the congregation. The assistants are allowed occasionally, on week days, to address the congregations. Other persons of good character are used as *servants* in the chapel, and they meet to consult on subjects respecting outward order. At times, a *council* is held with a number of inhabitants chosen by the congregation, in which all things relating to the welfare of the settlement are discussed. When the congregation consists of slaves, the external regulations are necessarily somewhat different. The internal regulations are the same in all. Those who violate the precepts of the Bible, are shut out from church-fellowship till they have given proof of repentance. Schools are established in all the Brethren's settlements among free persons; and a Sunday-school, by permission of some planters, has been begun in Antigua. Spelling-books and Catechisms, and parts of the Scriptures, have been printed in various languages. In all the settlements, the congregations meet, once every day, for social worship; and on Sundays, the missionaries are employed from break of day till dark, in various spiritual duties; which also occupy them much on the week days. "The Brethren have found by long experience, that 'the word of the cross is

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the power of God unto salvation to all them that believe.' They, therefore, preach Jesus and him crucified, sowing the word in tears, with patience and courage ; knowing that they shall hereafter reap with joy."—  
There is no part of the doctrine of our Saviour and his apostles, which the missionaries do not gradually endeavour to inculcate into the minds and hearts of their people ; and, through the mercy and power of God, the most blessed effects have attended their labours."

*For the maintenance of this important and extensive work, no fund whatever exists.* It is supported wholly by voluntary contributions of the Members of the Unity, and of several other friends, without whose aid, indeed, poor and few in number as are the Brethren, their large missions could not be preserved. Without the utmost frugality, both at home and abroad, the sums subscribed would be inadequate to the expenditure. The expense of the missions has increased to 6000/- per annum. The number of missionaries is 150 exclusive of about 80 widows, children, and resting missionaries. When the expense of journeys and voyages, building and repair of chapels, &c. &c. are taken into the account, this sum will appear small as compared with its effect ; but large as compared with the number and abilities of the contributors. The war has increased the expenses, but diminished the receipts, through the disasters which have befallen the Brethren's settlements in Holland and Germany. Some of the missions, indeed, are supported to a considerable degree, by the zeal and diligence of some of the Brethren, who apply the earnings of their labour in this way ; but this cannot be done in all cases. The missionaries receive no stated salaries, but they transmit a list of necessities, which, if approved, are procured and sent to them. Their children and widows are provided for.

Such is the account given of the state of the missions of the United Brethren. Can it be that they should fail for want of support ? We will not believe it possible. We recommend their claims most earnestly to the attention of our readers. Subscriptions and donations will be received by the Ministers of their congregations ; and by the Rev. C. L. Latrobe, No. 10, Nevil's Court, Fetter Lane.

Those who desire further information respecting the missions of the United Brethren, may consult Crantz's History of the Brethren, and of the Greenland Mission ; Loskiel's History of the North American Indian Missions ; the Periodical Accounts

of the Missions, printed three or four times a year, and sent to subscribers ; and Oldendorp's History of the Mission in the Danish West India Islands.

#### BAPTIST MISSION IN BENGAL.

(Continued from p. 395.)

EXTRACT of a letter from John Peter, missionary in Orissa, dated May 1810.

"I am happy to inform you that one Ooriya, named Sadoo-das has eaten with me. He staid a night and a day at Krishnoo's. Every Lord's day about twenty or thirty persons attend at my house. Most of them are Europeans. Many of them shew great love to me, and much happiness in seeing the Gospel preached to the heathen. They pray for the cause of God. We are pretty well. We pray always for all the brethren, and for the cause of God, and speak the word of God to all men, as far as the Lord enables us."

May 5. "On Lord's day morning the 15th ultimo, almost all the European officers and ladies of Balasore came to worship. They gave me notice of their coming, and requested me to wait till they arrived. They heard with great seriousness. The Europeans here behave very kindly to me."

"I am in great want of some work on the Scriptures, and some other books, of which I inclose you an account. An Irishman, a Roman Catholic, often asks me for a Bible. He says he never saw the Bible till he saw mine. Have pity on this poor fellow, and send him a Bible. It is the Bible alone that contains the way of salvation."

In the Quarterly Letter of June 25, 1810, they make mention of ten persons having been added to the church at Calcutta, within the last three months ; of their being favoured with much harmony through all the departments of the mission, and, except in the case of Mrs. Moore and the family of Mr. Robinson, with a considerable portion of health ; of their hope to give part of the holy Scriptures in two new languages in the course of the year ; of their having begun to print the New Testament in the language of the Seiks ; and of a font of Telinga types being nearly ready.

Extracts of letters from C. C. Aratoon at Jessoore, in July and August, 1810.

"On Saturday evening, June 16, I married brother Kureen to the daughter of Panchoo-sah. Since I wrote you last, I have baptized eleven persons, viz. Sister Punchanun ; a Hindoo widow, named Ram-puyari Panchoo-sah, brother of Tazoo ; a

sister of Panchoo-sah, named Sundhya ; a daughter of Sundhya, named Pudma ; Sister Kureen ; a young Mussulman, named Deedara ; Sadutsah's mother, named Vasee ; a young man, named Komul ; Sister Mayamuyee's husband, named Mulook-chund : and brother Fukeer-mahinud's wife, named Roope. At the time of baptizing, there was a large crocodile near us ; but we were mercifully preserved from danger. Maniksah sends me word from his house, that about thirty persons come to him to hear the gospel."

" Last Wednesday I went with some of the brethren to Nubdanga, where the Raja lives, and who had expressed a wish to see me. In the afternoon, he sent for me. He had a number of Brahmans with him, and, in their presence, asked me many questions respecting the Gospel. I continued conversing with him till the evening, when I took leave of him. After this, we had prayer, and went to brother Punchanun's. I have never heard so much talking about the Gospel as I have in this place to day. Wherever I went, or whomsoever I saw, all were talking about Jesus Christ. Even children of seven years old were talking to one another about the Gospel, and making observations on our being Christians as we passed by them. The brethren went among the people talking of Christ. We were happy to hear that the Raja had formed a favourable opinion of us."

" Poor brother Pran-krishna has been turned out of his house, with his wife and child, by his relations, joined with several other persons in the village ; but, thanks be to God, they did him no personal injury. Soon after this, Ram-soondur, Pran-krishna's brother, came to Chougacha, and was baptized, with sister Pran-krishna, and brethren Gour and Gooroo-presad."

The following extract is from a letter of Dr. Carey, and relates to the missionaries at Rangoon in the Burman empire.

" About a month ago, I received a letter from my son Felix, of which the following extract will give you pleasure. ' The present viceroy is uncommonly kind to strangers of every description, but more especially to us. He has been once to see us, and wishes us to call on him as often as we can find it convenient. He is of a very free and affable disposition. The other day I went to him in behalf of a poor sufferer, who was crucified, and condemned to die in that situation. After I had pleaded for about half an hour, he granted my request, though he had denied several other people, among whom was the Ceylon priest. I took the poor man down, after he had

been nailed up for more than six hours, brought him home, and dressed his wounds ; and now he is nearly cured.'

" The crucifixion of this man took place about the 10th of August. He was nailed up about three in the afternoon, and taken down between nine and ten at night. The family knew nothing of the transaction till Felix arrived at home, accompanied with a number of officers and others, with the poor sufferer. I understand he was able to sit up the next day, and expressed a high sense of gratitude. In about a fortnight, he was able to stand. Brother Chatter says, he believes Felix was the only person in the place who could have succeeded, and that it gained him much renown among the Burmans."

In a letter from Mr. Marshman, dated in Nov 1810, we meet with some observations which deserve to be recorded, not only for the benefit of missionaries and missionary societies, but as an answer to some of the idle clamours which have been raised in this country against them.

" One would think Mr. Scott Waring himself would be at a loss to account for the conversion of the Christian natives in Jessoore, on any thing like mercenary principles. Their pastor himself is a poor man, nor have they a rich man amongst them. On the contrary, the hardships they encounter in embracing the Gospel, are truly serious. They generally live by cultivating the soil. Some of them, for this, forsook a life of religious mendicity, which afforded them at least a plentiful, and, in the opinion of their idolatrous countrymen, an honourable support. This was completely given up when they embraced the Gospel. The precept, ' If any one will not work, neither ought he to eat,' is by no means unknown amongst them. This forbids their continuing a day as religious mendicants ; and indeed, they are disqualified : They can no longer confer blessings, and promise heaven, in the name of *Shiva* ; nor, after being baptized in the name of Jesus, do the people view them as sacred. A Hindoo or a Mussulman farmer will scarcely employ them as labourers ; as besides the dislike he feels towards them for having forsaken the religion of their ancestors, which he still approves, they will not work on the Lord's day, which in his eyes almost disqualifies them for being servants.

" How is it, then, that these people do subsist in the midst of their countrymen, without any European Christians near to shelter them from the storm ? Truly I can say little more than that it is no by

begging, nor by stealing, nor by what they receive from us. He who feeds the ravens when they cry, knows how to feed those who turn to him from the service of dumb idols. The visible means seem to be these: some of the baptized have a house, and a furlong or two of garden; this they cultivate, and sell its productions, with the fruit, perhaps, of a few trees, plantains, cocoa-nuts, &c. This serves to subsist a family; and, if they are able, they employ a native brother too, and feed him. Others take a few furlongs of ground, agreeing to pay a part of the produce for rent; and where a bullock is required to plough the small spot, it is perhaps hired on condition of delivering a certain portion of corn, &c. to the owner of it, when the crop is ripe.—Others may find a less bigotted, and more good natured neighbour, who being on their own level, and perhaps a former acquaintance, still engages him to labour in his little field, and thus, as you will find in the sequel, more nearly viewing at leisure his walk and conversation, feels his groundless aversion subside, listens to his artless account of the gospel of Christ, and feels, before he is aware, that he himself has also a soul to be saved!—Thus does the wisdom of God turn the curse into a blessing, bring good out of evil, fill the mouths of his children with food, and their hearts with joy and gladness.

“ Some, at first sight, might be ready to ask, Why do you at Serampore leave these poor brethren to struggle with their difficulties? Why not send them fifty or sixty rupees monthly to supply their present necessities, after the example of the churches to the poor saints at Jerusalem in time of distress? or why not employ them as servants at Serampore; or at least furnish them with a little money to set up a plough, and enable them to rent a piece of land? Such may be assured, that it was neither through want of affection, nor of duly weighing their circumstances. The first we felt so that we could have imparted our very souls to them. But, after the most mature consideration, our knowledge of the Hindoo character, and of the circumstances of the country, convinced us that we could do nothing more than pray for, and encourage them, without doing far more harm to them than good. Had we sent each of them only a rupee per month, such is the indolence of the Hindoo character, that it would have effectually prevented their exerting themselves; their expectations would have received a wrong di-

rection, and must finally have been disappointed. It is possible, that within a few years, a thousand may embrace the Gospel there; but where could we find a thousand rupees monthly to assist them? To have encouraged them to come to Serampore for work, could have been done only to a certain extent, which must finally have sowed discontent among those who could not be employed. But besides this, it would have taken them out of their own connexions and place of abode, where it was highly desirable they should remain in the hope of their proving a leaven hid in a portion of meal; and to have set up two or three of them in farming, would have been likely not only to fill the rest with dissatisfaction, but to prove a temptation to them. To three or four, therefore, of these brethren who came over to visit us, we explained our motives, laid before them their line of duty, and giving them a rupee each to bear their expenses home, sent them back to Jessore.

“ You will perceive with pleasure, in reading the accounts from Jessore, in what manner the leaven, small as it was, which found its way thither three or four years ago, has operated. Punchanun and Fakkeerchund, who were then baptized, have been useful to others. Nor will you remark with less pleasure the recovery of Sadutsah. This poor man, after being baptized at Serampore in 1803, went and resided in the Sunderbunds, where, renouncing Christ, he set up for one who could charm wild beasts, and got his living by this means! Coming, however, to see his brother Boodheesab, (who was baptized before him, and who, though he also had long since forsaken Christ, yet seems still to hover round the church at Jessore) he felt his heart fail, wept abundantly, and entreated Carapeit to let him come and live with him, though he could merely sustain life. Carapeit consented, received him and his wife, employed them to cook, &c. for him. After this he was received into the church, and Carapeit, writing to us, says concerning it, ‘ I dare say you will rejoice with me, for I have found the sheep that was lost! ’ Worthy young man, we do rejoice indeed with thee, and shall rejoice we trust, to all eternity! Sadutsah’s wife is now baptized, and also his mother. His wife seems an excellent woman. Twice has she, within this year, pledged a silver ornament, which most women in the country wear, for five rupees, to provide food for native brethren and inquirers who came accidentally many miles to visit Carapeit, when he was too short of money to feed

them for the day. We highly approve of the plan suggested by Carapeit of administering the Lord's supper at four different places, on the four Lord's days in the month. It will probably prove the foundation of four churches instead of one, though it will subject him to a journey on foot of near 200 miles in the month; but it will give him the opportunity of making known the Gospel on the road. We have baptized more than seventy this year, of various nations; above 30 in Calcutta."

The following anecdote cannot fail to interest our readers.

"Sitting at my studies, one Saturday afternoon, in a small room adjoining the school-rooms, which are by the road on the banks of the river, I heard a plaintive voice without (it was in June or July, the rainy season) conversing with one or two of our boatmen, who, by their tone of voice, seemed more inclined to deride than to pity distress. Going out, I found a poor young woman apparently about 25, who, after going many hundred miles on a pilgrimage to Jaggernauth in Orissa, was returning to her own country, but exhausted with fatigue and want, and an incipient fever, had sat down under a small shed (left open for such purposes, in the outside of the premises) to shelter herself from the rain. Moved with her distress, I called one of our servants, (whom she could better understand, and whom she would be more likely to credit than an European stranger) to desire her to remain at the house of one of our native sisters for a few days, at least till she could recover her strength, and to assure her, that not the least violence should be done to her cast: she should eat what she chose.—The poor creature accepted the offer with thankfulness; and I desired our native friend to take the utmost care of her, at our expense. In a few days the woman grew quite well, and ate with her kind hostess, as a matter of choice, listening also with much attention to what she heard about the Saviour! Some time after, she came to Mrs. Marshman, requesting employment, saying that she was now healthy and strong, and did not wish to live without working. Not having domestic employment in the house, (which a Hindoo woman could feel happy in doing) we gave her papers to stitch, at our friend's house. Some time after, a friend in Calcutta employed her, as a kind of confidential servant to oversee her small family and purchase things in the market, who gives her the most pleasing character for diligence, good conduct, and integrity. For these eight or nine months, i. e. from

about a month after her coming among us, she has evinced a most earnest concern about the salvation of her soul; and all our Christian friends, among whom she has been conversant, bear testimony to the reality of her faith in Christ and her love to him, his people, and his word. She is found at all the means of grace in the Bengalee language, and all her deportment be-speaks a serious yet cheerful mind."\*

#### FRANCE.

The following circular letter was sent by Bonaparte to all the bishops of France on the occasion of convoking a general council for deliberating on the state of religion, as mentioned in our last number, p. 397.

\* We deem it our duty to notice in this place, an article which some misjudging friend of the Baptist Mission has chosen to write, and which the conductors of the Eclectic Review have, unadvisedly, as we think, chosen to insert in their last number. The article to which we refer, is the Review of Dr. Buchanan's *Christian Researches*. Of this critique we do not hesitate to say that, with perhaps one exception, we have read no paper in the Eclectic Review, which has the appearance of being more invidiously and unjustly personal, or which indicates more of that sectarian feeling, which the conductors of that work have solemnly abjured, and of which the present reviewer endeavours to avoid the merited imputation by first dexterously criminating Dr. Buchanan. With all the zeal which the reviewer expresses in favour of missions, we regard his production as calculated to injure that object. For the sake of that great cause, we sincerely wish that he had taken a lesson of forbearance from the object of his cautionary reproof, and that, instead of exhausting his skill in dialectics in order to find some ground of possible accusation against Dr. Buchanan, he had magnanimously preferred the interests of their common Christianity to every inferior and merely party consideration. Will it be believed that in the Eclectic Review, it is made a charge against Dr. Buchanan, that his preference of the Church of England to any other division of the Christian church should be manifest in his writings? But we must defer to another occasion what we have further to say on this topic, as well as the notice which we designed to take of some unjustifiable personalities which this writer has ventured to introduce.

The letter is dated St. Cloud, 25th April, 1811.

"My Lord Bishop of —, the most illustrious and populous churches in the empire are vacant—one of the contracting parties of the Concordat has rejected it. The conduct adopted in Germany for ten years has almost destroyed episcopacy in that part of the Christian world. There are now but eight bishops; a great number of dioceses are governed by vicars apostolic; the chapters have been disturbed in their right to provide, during the vacancy of the see, for the administration of the diocese. They have plotted dark manœuvres to excite discord and sedition among our subjects. The chapters have rejected the briefs, contrary to their rights and the holy canons—Yet time is passing away—new bishoprics are vacant every day. If no speedy provision be made, episcopacy will be extinct in France and Italy, as well as in Germany. Wishing to prevent a state of affairs so contrary to the good of religion, the principles of the Gallican church, and the interests of the state, we have resolved to unite on the 10th of next June, in the church of Notre Dame, at Paris, all the bishops of France and Italy in a national council."

**ROMAN CATHOLIC BISHOPS IN NORTH AMERICA.**

A letter of the Roman Catholic Bishops of America to their brethren in Ireland, relative to the situation of Pope Pius VII. is said to be publicly circulated in Ireland, and to have excited great interest there. The following extract from it has been pub-

lished in another periodical work. We give it without vouching for its genuineness.

"In the mean time, we declare before God, that we will respectfully listen to the admonitions of our holy father, notwithstanding his captivity, and that we will yield a cheerful submission to his directions and ordinances, provided they bear the proper and genuine character of the voice of Peter, and of the real intention and authority of the supreme pontiff. But we shall not think ourselves bound by any briefs, or other documents of any kind, which may be circulated in his name, and under his alleged authority, unless every the least apprehension of his not enjoying full and perfect liberty in deliberating and resolving, shall be removed from our minds. And should the chief pontiff depart this life (which God forbid should happen in the present perilous state of the church), we, no less than you, venerable brethren, are fully persuaded that God will not be wanting to his church, which though it should, even for a considerable time, be deprived of its chief pastor here on earth, would be exposed to less mischief than if any person, by force or terror, were to place himself in the chair of Peter, and thus the mystical body of Christ were to be torn to pieces by a fatal schism. Hence we are resolved to instruct the flock committed to our care, to acknowledge no person as the true and genuine successor to St. Peter, but him whom the far greater part of the bishops of the whole world, and the whole Catholic people, in a manner, shall acknowledge as such."

**VIEW OF PUBLIC AFFAIRS.**

**FRANCE.**

BONAPARTE's speech to the Legislative Body, of which we gave some account in our last number, has been followed, as usual, by an exposé from the minister of the interior, in which the brief notices of the Emperor are dilated into minute details. Since the last session, the empire, it is said, has received an addition of sixteen departments, and four millions of people, yielding a revenue of a hundred millions, and three hundred leagues of coast, with all their maritime means. The mouths of the Rhine, the Meuse, the Scheldt, the Ems, the Weser, and the

Elbe, are now all French. France unites all that France, Germany, and Italy produce for the construction of ships. The union of Rome has given coasts to the empire; and it deprives the popes, who have invariably sacrificed eternal things to temporal ones, of their temporal dominion. It is further expedient, that the bishop of Rome, the head of the church, should not be a stranger, but that he should unite with the love of religion the love of country. "Besides, it is the only means whereby that proper influence, which the pope ought to possess over spiritual concerns, can be rendered compatible with the principles of

the empire, which cannot suffer any foreign bishop to exercise an authority therein.”\*—“The Emperor is satisfied with the spirit which animates all his clergy.” The establishment of schools, the re-establishment of churches, the construction of cathedrals, all prove the Emperor’s interest “in the splendor of religious worship and the prosperity of religion.” Twenty-seven bishoprics are vacant, to which the Pope has refused to institute the persons named by the Emperor. This refusal has nullified the Concordat: it no longer exists. A council of the clergy has been convoked, which “will decide whether France, like Germany, shall be without episcopacy.”—After all this, it is added, “there exists no disunion between the Emperor and the Pope, as the head of religion, which can cause the least inquietude to the most timorous souls.”—The exposée then proceeds to state a variety of *improvements*, as they are called, in the course of instruction; one of which is the abolition of private seminaries, and the placing of instruction entirely in the hands of the state. The extraction of sugar from beet, &c. and of indigo from woad, is to render colonial products unnecessary. The public works, ports, roads, canals, &c. are enumerated in pompous detail; and the French are consoled for the loss of all their colonies, by the prospect of having shortly 150 sail of the line to cope with England.—The war in Spain would have been closed but for England, who, departing from her usual policy, came to place herself in the front line; but the result, it is said, must be disgrace and ruin to England. The ruin of her financial system is also predicted, while that of France will continue to flourish.—*After some campaigns*, Spain shall be subdued, and the English driven out of it. (This is modest.) What are a few years in order to consolidate the great empire? Peace would now be useful only to England. France will be able to make peace with safety, only when she shall have 150 sail of the line; and in spite of obstacles, she shall have them. “Thus the guarantee of our fleet, and that of an English administration founded on principles different from those of the existing cabinet, can alone give peace to the universe.”—The

exposé concludes thus: “Every thing at present guarantees to us a futurity as happy as full of glory; and that futurity has received an additional pledge in that infant so much desired, who, at last granted to our vows, will perpetuate the most illustrious dynasty; of that infant who, amidst the fetes of which your meeting seems to form a part, receives already, with the great Napoleon, and the august princes whom he has associated to his high destinies, the homage of love and respect from all the nations of the empire.”

### SPAIN.

After the battle of Albuera the siege of Badajoz was resumed under the immediate direction of Lord Wellington himself. It appears to have been carried on with great vigour; and breaches having been effected, two attempts were made to storm the place, both of which failed. In the mean time, the French determined to make another effort to raise the siege. Soult again advanced in the direction of Badajoz, and was joined, not far from that place, by the force which had been opposed to Lord Wellington in the north of Portugal. He collected at the same time the whole of the French force from Castile and Madrid, what is called their centre army, and all the troops from Andalusia, excepting what were necessary to maintain their position before Cadiz. In consequence of this effort, he so far outnumbered the army under Lord Wellington, although his lordship had drawn down all his forces from the neighbourhood of Almeida, that it was deemed prudent to raise the siege of Badajoz, and retire behind the Guadiana, where the British army took a very strong position, its right resting on Elvas, and its left on Campo Major. The enemy are stated by Lord Wellington to have risked every thing in all parts of Spain, in order to collect this large army in Estremadura; with which, it may be supposed, they had hoped, at one decisive blow, to have terminated the campaign. The wary conduct of the British commander has completely frustrated this expectation. He has fallen back to a position where he is almost unassailable, where he has the entire command of his resources, and is in the way of receiving the succours which are daily arriving from England without the slightest danger of interruption. The French, on the other hand, are said already to have begun to feel the inconvenience of having collected so large an army in a country where no magazines have been formed, and their chief attention is turned to the procuring of the means of subsistence. They have magazines, indeed,

\* We trust that this exposée will be read with the attention it deserves by the Catholics of Ireland, and by those advocates of theirs, who, without imposing any control on the power of the pope, which pope will, in future, be French, would open all the avenues of power to that body.

at Seville; but the distance between that place and Badajoz is considerable, and the activity of the Spanish guerillas makes the passage hazardous for convoys. It appears from the latest accounts, that the French had begun to retire; and it was even said, that Soult had reached Llerena, and that Marmont, with his part of the army, was at Merida. The Spanish partizans, in the mean time, were very active. A very val-

able convoy had been intercepted between Salamanca and Ciudad Rodrigo; and the baggage and private property of King Joseph had also been taken on their return to Spain. King Joseph himself is supposed to have reached Madrid.—The strong fortress of Tarragona has at length been carried by the French, after a very obstinate defence.

## GREAT BRITAIN.

### PARLIAMENTARY PROCEEDINGS.

Parliament was supposed to be on the point of being prorogued, when about the end of last month a bill was unexpectedly brought forward by Lord Stanhope, in the House of Lords, on the subject of the alleged depreciation of bank notes. Lord King was understood to have issued a notice to his tenantry, that in future he should expect his rents to be paid in gold, or in bank notes, calculated at their depreciated rate as compared with gold. This notice was made the ground of Lord Stanhope's Bill, the object of which was to protect from distress any tenant who should offer bank notes at their nominal value in payment of his rents; and to prevent persons from giving or receiving more than 21s. for a guinea, or less for a bank note than the value it purported to bear. His Majesty's ministers were at first disposed to throw out the bill; but on finding the conduct of Lord King defended by many members of the opposition, they changed their purpose and supported it. The bill has passed through both Houses, though not without considerable resistance, and has also received the Royal assent. If any proof had been wanting of the depreciation of bank notes, the admitted necessity of framing such a bill as this would take away all doubt on the subject. At the same time, except in what regards the protection of the tenant from the summary process of distress, a provision which seems equitable, the bill appears to be perfectly nugatory. Guineas pass currently in Ireland for 25s. There is a law, indeed, against carrying guineas abroad, but none against carrying them to Ireland. The man who has guineas to sell, and who yet wishes not to violate the law, has only to send them to Ireland, where a profit of from 15 to 20 per cent. awaits them. And what is there in this bill to prevent a stock-broker from selling 100l. 3 per cent. consols for fifty guineas, which stock the purchaser may sell on the following day for 62l. in bank notes? The bill, in short, effects nothing in curing the evil of a depreciated paper currency. Nor is it within the sphere of legislation to apply any reme-

dy but one, and that is to make the paper exchangeable for its nominal amount in gold. In the existing circumstances of our currency, we admit, that this remedy is one of very difficult application; at the same time we believe it to be the only safe, and the only efficacious remedy. The practicability of it will depend on the previous reduction of the quantity of paper in circulation; and it appears to us that little doubt can be entertained both that the evil arises from an excessive issue, and would be cured by a restriction of that issue. To such of our readers as wish to make themselves acquainted with this subject, we beg to recommend a careful perusal of two pamphlets which have recently been published by Hatchard, containing the speeches of Mr. Canning and Mr. H. Thornton on this question.

Parliament was prorogued by Commission on the 24th instant. The Commissioners delivered a speech on behalf of the Prince Regent, which adverted, with strong approbation, to the conduct of the war on the Peninsula, and to some of the measures adopted by Parliament; but avoided all controverted topics, as the Bank and America.

### DOMESTIC INTELLIGENCE.

The state of his Majesty's health, we are deeply concerned to state, has been such as to produce the most serious alarm respecting the issue of his indisposition. He is still considered to be in a situation of very considerable danger.

The twelve Judges, to whom the case of De Yonge, a man who had been convicted of selling guineas for more in bank notes than their nominal value, have pronounced their judgment upon it; which is, that De Yonge was in fact guilty of no offence against the statute.

### NAVAL INTELLIGENCE.

The most important circumstances of a naval kind which we have to notice, is the encounter of an American frigate with a British sloop of war, which was briefly mentioned in our last Number. The statements of the respective commanders have since been laid before the public; and from these

it appears to us highly probable that the American was the aggressor. The captain of the American frigate admits that he chased the Little Belt for a considerable time, and at last came up with her, but maintains that he knew neither her force, nor her nation, until the engagement was over. This denial, however, is most completely falsified by himself; for in affirming that the first shot proceeded from the British sloop of war, he adds, that he was induced to fire in return, by supposing that the commander of the vessel had in view to obtain promotion from his own government by insulting the American flag. But how could he have formed such a supposition, and acted upon it, without being well aware of the nation at least to which the vessel belonged? He admits, too, that one shot was fired from his ship without orders. The very occurrence of such a circumstance might have led him to suppose that the shot from his antagonist might have been equally unauthorized. But no: that could have proceeded only from a design to insult America. There are several other inconsistencies in the account of the American, which takes away his title to credit, respecting the main point, the point of aggression. Captain Bingham's account, on the contrary, is perfectly simple, and consistent in all its parts; and is a modest, full, and clear statement. It certainly shewed no small degree of firmness in him and his ship's company, to support with sixteen guns, a close action against a frigate of forty-four guns, for three quarters of an hour. Captain Bingham states, that as he was proceeding along the American coast to execute the orders of his superior, he was chased by a frigate, which he saw to be an American, and which gained on him so fast, that as night approached, he deemed

it right to heave to, and shew his colours, that no mistake might arise. Captain Bingham hailed, but was answered only by another hail. Captain Bingham again hailed, and was answered by a broad-side. The action then commenced, and continued for three quarters of an hour, when the American ceased firing, appearing to be on fire about the main hatchway. The British ship also ceased. In the morning, Commodore Rodgers sent an officer on board, to express his regret at what had happened, and that had he known the force was so inferior, he should not have fired at us. He said that the British had fired the first shot, which Captain Bingham positively denied. "Nor is it probable," he observes, "that a sloop of war, within pistol shot of a large forty-four gun frigate, should commence hostilities." The orders which Captain Bingham had received from Admiral Sawyer, were to proceed with despatches to a ship of war off Charleston, and then to return to Halifax; and in the course of his voyage to be particularly careful to give no just cause of offence to the government or subjects of the United States.—A war with America is unquestionably to be avoided and deprecated on every principle of sound policy, no less than on every moral and humane ground; and on that account we very anxiously hope that such explanations may be afforded respecting this untoward affair, as may prevent all future collisions.

In the East Indies our squadron has been successful in the capture, not only of ships but of colonies from the enemy. The island of Banda, the principal of the Spice islands in the Molucca Seas; the Dutch possessions on the island of Celebes; and the island of Ternate, have all been captured, and it was expected that Batavia would soon fall.

## OBITUARY.

To the Editor of the Christian Observer.  
If the following tribute to the memory of one lately deceased, who was your constant reader and admirer, shall be deemed not unworthy of a place in your Obituary, the insertion of it will oblige your sincere well-wisher,

MINIMUS.

The subject of this account, Mrs. Hodson, who died at Carlisle on the 15th of May last, was, in the earlier part of her life, distinguished by her personal activity,

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and by the cheerfulness and gaiety of her manners and disposition. Her mind, naturally active and energetic, was cultivated by considerable reading; and she was from her youth habituated to regard with the greatest reverence and attention, the duties and ordinances of religion, so far as she had gained an insight into them. She was not, however, free from the misconceptions which then generally prevailed respecting the real nature and extent of religious duty; and she continued, during the first years of her married state, to be conversant prin-

cipally about worldly objects, and to engage in fashionable amusements, so far as consisted with moderation and with her love of the quiet occupations of domestic life.

At the birth of her youngest child, 23 years before her death, she was visited with a paralytic attack, which entirely deprived her of the use of her left side; and confined her to her chair during the remainder of her life. This afflicting dispensation, doubly trying to one who had always been unusually active, she herself afterwards regarded as a most signal blessing, and as the beginning of a new existence to her. Indeed, it was soon permitted to her, even before her mind was opened to those views of divine things with which it was subsequently enriched, to discover the Hand of mercy ordaining and mitigating her affliction. For besides that her confinement, by withdrawing her from the world, enabled her to devote her time and attention more entirely to the education of her children, she was herself also gradually training in the study of that salutary lesson of adversity in which she afterwards became so great a proficient.

In less than seven years after this event, she was called upon to sustain the loss of her husband, who was taken from her very unexpectedly, and under circumstances of a peculiarly distressing nature; and she was left in a state of great bodily infirmity, for some time almost inconsolable and incapable of directing her attention even to her young family. In this dark night of affliction, in a retired country situation, where, in appearance and in the estimation of her friends, she was sunk in the lowest depths of misfortune, she had the first, though still an indistinct, view of the unspeakable love and mercy of God, through a Redeemer, of which a fuller discovery was shortly to be imparted to her. For the sake of greater advantages in the education of her children, she soon afterwards removed to Carlisle, where the great doctrine of redemption through a crucified Saviour began about this time to excite general attention. Of its ministration, she was among the very first fruits—the good seed was sown in a heart well cultivated and fitted for its reception, and its growth was in proportion rapid, and its produce abundant.—Having been humbled under the rod of affliction, and deeply convinced of her own weakness, and of the vanity of all human dependencies, she stumbled not at the doctrines which declared man's utter depravity and helplessness, and proclaimed his acceptance and salvation only through the merits and death of the Son of God; and having been bereft of her dear-

est earthly comforts, she had less difficulty in accepting the scriptural injunctions which required her to wean her affections from things below and to fix them on things above.

The saving truths with which she thus became so fully and so experimentally acquainted, she laboured with a proportionate earnestness to impress upon the minds of her friends, anxious to remove their prejudices, and to persuade them to build on that sure foundation upon which her own hopes of present comfort and future happiness were now wholly established.

In the mirror of the Gospel she now saw more distinctly revealed the gracious designs of Providence, the fainter perceptions of which had been her solace under her afflictions; and she could, with unmixed gratitude and pious joy, retrace the successive events by which she had been called off from the world and led to the knowledge of the truth as it is in Jesus. The hours of solitary confinement she henceforth considered the happiest of her life, as they afforded her large opportunities of communion with her God and of meditation on his word and providence. Never was the power of religion in administering hidden support to the soul, more fully displayed than in her,—she might truly be said to *live* by prayer and by faith in the written word. She particularly delighted in the compositions of the holy Psalmist; the records of whose experience were, indeed, in an eminent degree, the language of her own. In the exercise of an unshaken trust in God, under circumstances which often put it to the severest trial—in a deep and realizing sense of his presence and of joy in the light of his countenance—in an habitual resort to him as her friend, her counsellor and her guide—in an humble conviction of her own weakness and of the necessity of constant vigilance and self-denial, she richly displayed the fruits of a careful study of the Scriptures, and of an experimental acquaintance with their divine efficacy. Of controversial religion, she happily knew, and desired to know, nothing; whatever is clearly revealed in the Bible, as necessary to salvation, she received in an honest and good heart, with serious self-examination and a practical application of it to her own heart and conscience. On the *death* of Christ she rested her entire hope of salvation—and to his *life* and conversation she studied, through the sanctifying aid of his Holy Spirit, to assimilate her own.

Nor were the exercises of her faith confined to the contemplative hours of her retirement. The holy flame, which her soul

in secret caught from converse with God and celestial objects, shone forth with a mild and heavenly lustre in the narrow circle within which her duties were confined. It was her habitual aim to bring the minds of her children and servants under the practical influence of religion, by serious admonition, by seasonable reproof, and by the improvement of ordinary occurrences to the purposes of edification. In the society of her friends, she displayed the same earnest desire to do good, and the same prevailing sense of the pre-eminent importance of eternal things. She delighted in praising God and speaking good of his name, and in inviting attention to the characters of mercy and wisdom which she saw distinctly impressed on the dispensations of his providence towards herself and others. To the poor she was a constant friend and a liberal benefactress; administering, to the utmost of her ability, to the relief of their bodily necessities, and promoting their spiritual interest by providing for their religious instruction and encouraging their attendance on the public ordinances and means of grace. Her own example most powerfully co-operated with these endeavours. Notwithstanding the infirmity under which she laboured, she was, for the last sixteen years of her life, a regular attendant on divine worship, being carried in a sedan chair, in which she sat during the service—and her children will never forget the effusions of pious gratitude in which she taught their minds to participate on the first occasion of her revisiting the house of God, after the lengthened absence to which she had been obliged to submit during the earlier part of her confinement. The language of the Psalmist was then peculiarly her own. "How amiable are thy tabernacles, O Lord of Hosts! My soul longeth, yea even fainteth for the courts of the Lord—my heart and my flesh crieth out for the living God!" Ps. lxxxiv. 1, 2.

But the part of Mrs. Hodson's character which was most distinguishing, and which, in the short enumeration of her Christian graces above given, was omitted as requiring to be distinctly exhibited, was her resignation to the Divine will. An unreserved submission to the will of God has justly been considered as the consummation of the Christian character. It is represented as characterizing the angels in heaven, and shines forth with peculiar brightness in the recorded actions and sufferings of Jesus Christ. Mrs. H. had attained an eminent degree of it. She had learnt to adore and bless the designs of Providence, even in his severest chastisements, and to receive, not

only with patient submission, but with cheerful acquiescence, the bitter cup of affliction, which she was not unfrequently called upon to taste. She would even rejoice in her trials as necessary to maintain in exercise the spirit of watchfulness and prayer—and as most effectually calculated to confirm her faith and elevate her delight in the word and promises of God. A striking instance of her advancement in the spirit of resignation was afforded a short time before her death. Her only daughter, and the sole habitual companion of her retirement, was visited with a very severe illness, from which she herself did not expect her to recover. In the midst of the solicitude and suspense which attended this event, she one day told an intimate friend who visited her, that she had been much employed in meditation upon that petition in the Lord's Prayer (which had been the subject of a sermon she had recently heard), 'Thy will be done,' &c.—and that she had been carefully endeavouring to ascertain the state of her mind, in reference to it, by an examination of the feelings with which she regarded her daughter's present alarming situation; adding, as the result of her deliberate investigation, that she could say, she was prepared willingly to surrender her.

It will reasonably be expected that some account should now be given of the particular circumstances which marked the closing scene of Mrs. H.'s earthly existence; but this expectation cannot be satisfied—it pleased God in infinite wisdom to withhold from her the opportunity, sometimes afforded to others, of glorifying in her death the religion which her life had so eminently adorned. Her constitution, enfeebled by so long a confinement, had not strength sufficient to struggle, even for a short time, with the illness which proved fatal to her—and though she lived nearly two days after its first appearance, she was throughout that time too weak to hold any conversation. From the few words which she uttered, it was evident that she was fully aware of the approach of death—and during the intervals of her pain (which appeared not to be of long continuance nor great intensity), and after it subsided, she shewed the clearest marks of being wholly occupied in prayer, and in contemplation of the unspeakably blessed change which awaited her. Nor will it be deemed presumptuous to entertain the firm conviction that she was permitted to experience the full measure of that divine support, for which, in the habitual anticipation of her departure hence, she was known fervently to supplicate, in the language of the follow-

ing beautiful extract, which was found written in her own hand amongst other papers: “My last *exigence* will be the closing part of life; oh! remember me then, my God; thou who hast led me hitherto, forsake me not at last! be my strength when nature fails, and the flame of life is just expiring. Let thy smiles cheer that gloomy hour: oh! then let thy gentle voice whisper peace and ineffable consolation to my soul!” Her last moments were unusually tranquil: not a sigh or struggle intimated her dissolution, nor can there be any doubt to those who knew her life, that the arms of everlasting love were spread beneath her, and that angels were appointed to convey her emancipated spirit from this vale of tears, to the eternal abode of peace and joy.

#### LADY GORDON.

On Sunday, the 2d of June, 1811, died, after a very short illness, Lady Gordon, wife of the Rev. Sir Adam Gordon, Baronet, Rector of West Tilbury, Essex, &c. A loss most deeply felt, by all who had the pleasure of her acquaintance, and could justly estimate her worth.—Among the many amiable qualities and engaging accomplishments that distinguished this excellent character, one prominent virtue was, the most rigid respect for truth. In such veneration did she hold this sacred property, that often, in attending even to humorous narrative, her apprehensions were painfully alive, lest casual embellishment should interfere with strict veracity. Towards her social and domestic connexions, her affability, and continual desire to confer pleasure, or convey comfort, became, among her intimates, quite proverbial. In the discharge of kindred duties, she was exemplary, beyond praise. In the display of Christian benevolence, she may have been equalled, but could not be excelled. Not even ingratitude could curtail her invariable study to befriend the needy. Forgiveness, that most lovely produce of religion’s power, banished all resentments; and nothing but positive, persevering vice could interfere to check, or rather lessen, her unceasing bounty. Her uniform delight was to solace the afflicted, to make up unhappy differences, and prove the most genuine and unshaken friendship for those she thought deserving. No envy, no ostentation of superior talent, ever tarnished her excellencies, but a generous ardour to promote innocent hilarity, and the most hospitable exer-

tions (with a sweetness of disposition, and demeanour, peculiarly her own,) endeared her instantly, and equally, to the stranger as to the friend. In short, extreme caution not to hazard censure, and not to give offence, formed a line of conduct that could not fail to exact esteem, and to ingratiate her with all who could appreciate merit; and rendered her beloved, in every place, and by every order in society.—Judgment, despatch, and correct arrangement, even in business of intricate concern marked also her native vigour of mind, and alertness of apprehension. To a happy talent in the epistolary style, she united the valuable attainment of most clear, impressive reading, in every kind of composition:—And, to close the list of these attractive acquisitions—no one who ever heard her voice, as melodious as powerful, will easily forget her exquisite taste in the execution of Handel’s sublimest works; the captivating force she gave to those exalted strains, that called forth his transcendent genius, and stamped the general testimony of her own. Such was the choice companion of him, who gratefully attempts this slender sketch of her combined endowments; this bounden tribute to her memory;—thankful for the treasure lent him, and dutifully resigning it to the gracious, supreme Proprietor of the blessing.—And should it now be asked,—did no one blemish mingle with this description of a mere mortal being? The reply is brief, and in no degree detracts from the still higher attainments she derived from unaffected piety, and the grace bestowed upon her from above. Comparatively, her failings were as shades in painting, rendering the shining parts more beautifully conspicuous—they were as specks in snow; the entailed inheritance of a fallen state; of which the very best, while in this life, must partake, or otherwise the creature would exhibit that perfection here which liberated spirits only can attain to in the realms of bliss. It is natural, it is incumbent, to mourn for such a loss—a loss irreparable to him, so long experiencing the value of the possession—who, to the grave, must feel the sore privation, but who, bowing submissively to the correction, humbly receives it, as a symptom of parental love, from the unerring hand that hath appointed it for good, and consoled by the cheering prospect of an endless re-union, through the mercy, merits, and power of the Redeemer.

A. G.